Digitized by the Internet Archive
in 2014

https://archive.org/details/minutesofcountry01coun

BX
6349
.A5
P754
N6 C68

1812

MINUTES

OF THE

County-Line Association,

Held at LOWER SOUTH HICO MEETING HOUSE, beginning the 30th day of May, 1812.

1. The *Introductory Sermon* was delivered by BROTHER WILLIAM MOORE, from *Psalm* 116. 9.—"*I will walk before the Lord in the land of the living.*"

2. Letters from eight Churches were read, and the following list taken.

N. B. Ordained Minist r's names in CAPITALS; Licensed Preachers in SMALL CAPITALS.

Churches.	*Members Names.*	Baptized.	Received.	Dismissed.	Restored.	Excommun.	Dead.	Number.	Contributions
UPPER S. HICO,	James Branch, John G. Warren,* Stephen Wells,	2	2	2		1	1	95	1 D C.
COUNTRY LINE,	BARZILLIA GRAVES, DICHARD MARTIN, Graves Howard,			5		2		141	50
LYNCHES CREEK,	JOHN SANDERS, JAMES JONES, John Campbell,*	3	4					60	1
LICK-FORK,	GEORGE ROBERTS, DAVID LAWSON,* William Cole,			2		2		72	1
FLAT RIVER,	James Jey, Isaac Satterfield, John Wonnick,							56	1
LOWER S. RICO,	WILLIAM BROWN, William Owen, Barnet Lea,		1			3	1	129	1
DEEP CREEK,	John Stalkup, Benjamin Simpson, Jacob Morton,		2					41	1
STONY CREEK,	John Kerr, John Penix, Nathan Williams,				2	2		58	1
UNITY. No Letter.	WILLIAM MOORE, Richard Carnel,							185	
WOLF ISLAND,	Neither Letter or Messenger; number as last year							58	
BRIDGE MEETING-HOUSE.	Neither Letter or Messenger; number as last year.							90	

3. Brethren Reuben Pickett, John Terry, and John Brooks, presented four copies of the Roanoke Association Minutes, with a certificate of their appointment as corresponding Messengers, who accordingly took their seats.

4. Brother David Patterson, corresponding Messenger from the Sandy-Creek Association, presented a letter certifying his appointment, and took his seat.

5. Brethren Balaam Ezell and Henry Bunch, attended as Messengers from the Flat River Association, who informed us the Minutes had miscarried that certified their appointment. They took their seats.

6. Brother George Roberts was chosen Moderator, and Brother Nathan Williams Clerk, pro-tempore.

7. Brethren Reuben Pickett, Balaam Ezell and Geo. Roberts, were chosen to preach on the Lord's Day, worship to begin at 11 o'clock.

8. Brethren Pickett, Brown, Sanders, Moore, Ezell, and Graves, with the Moderator and Clerk, were chosen a committee to arrange the business of this Association, to report on Monday Morning, 10 o'clock. After prayer performed by Elder Pickett, adjourned.

The Lords day was spent very agreeably, a numerous congregation attended, and were entertained apparently with a divine effect. Brother Terry (who supplied the place of Brother Pickett) preached from Matt. i. 21. Brother Ezell preached from Isa. xxvii. 13. Brother Roberts from Nahum i. 7. The preaching was uncommonly animating, and many were made to rejoice in a Saviour, while others were mourning that they had no interest in him.

Monday, June 1, 1812.

9. Met according to adjournment, and after worship performed by the Moderator, proceeded to business by calling the list, &c.

10. The committee brought forward the arrangement, which was received and the committee discharged.

11. The Brethren who were appointed to attend the different associations as Corresponding Messengers (who were present) reported and gave satisfaction.

12. The Presbytery appointed to attend the Church at Brown's Meeting House being called on, reported, that they did attend and found said Church too weak to keep up government, and that they were actually dissolved, and had joined Country Line Church.

13. It being agreed at our last Association to send the Constitution formed by the Convention held at the falls of Tar River, (intended as a foundation of a future general meeting, to be composed of Messengers from the several Associations who shall approve of the same) to the Churches for their inspection- have returned for answer, that they do not approve of said Constitution in its present dress; as such, the Association have voted against it as it now stands. A question was then put, whether they were willing to have a general meeting on any principles, which was answered in the affirmative.

14. It was then agreed to send a friendly letter to the General Meeting, and with it, the following Brethren as our Messengers, informing them what we have done, to wit: Geo. Roberts, John Sanders and Wm. Brown.

15. Brother Roberts being called on produced the circular letter, which being read, with some small amendments, was received.

16. A request from the Lick Fork Church, recommending ministerial brethren to visit the churches in this district, and inquire into their conduct as to the discharge of their duty as christians in a family way, as well as in other respects—this was laid over at our last summer's session, and is now continued until our next, as we wish to know whether the churches generally request it should be done.

17. The brethren appointed to attend the section meetings reported and gave satisfaction.

18. The following brethren are appointed as corresponding messengers to the following associations, to wit: David Lawson and Thomas Moore to the Mayo, Barzillai Graves & William Moore to the Roanoke; Brown and Sanders to the Flat-River, and Richard Hensly and Richard Martin to the Sandy Creek associations.

19. The request from Lynch's Creek Church for a Presbytery to look into the call and qualifications of brother Jones is laid over until next association.

20. The Treasurer reported he had in his hands the sum of $ 10, 75 cents, which he is requested to pay into the hands of brother Roberts for the purpose of paying for the printing of the present minutes, as he is appointed to prepare and superintend the same, and to report to the next association.

21. The next association to be holden at Lynches Creek, the Saturday before the third Sunday in August 1813, and that brother David Lawson preach the introductory Sermon.

CIRCULAR LETTER.

The Country Line Association met at Lower South Hyco, the last Saturday in May 1812,—*To the Churches with whom they are connected, send their most cordial friendship and good wishes:*

Dearly Beloved Brethren,

WE have agreed to address you at this time on the impropriety of receiving members into our fellowship who are, or have been baptised by a Pedo-Baptist preacher; we do not expect to raise any very lengthy arguments on such a subject, and we suppose it would not be necessary, nor would such a topic admit of enlarging; but as we are informed the

practice has more or less prevailed in some parts of our union, perhaps a few observations may be of use.

1st. It has been argued that such a thing might be very well admitted, seeing the persons so baptised were believers, and the ordinance administered by immersion, which (say they) is all the scriptures require. If we are not wrong in our judgment, a man who administers baptism to a subject, should believe in it as well as the person who receives it; or else it would not be done in faith, and we all know the scriptures disown such a performance, for whatsoever is not of faith is sin, *Rom.* 14, 23. We have no fellowship with a practice which we suppose is intended to make or keep proselytes.—Can we think any man to be serious who will say he believes the practice of sprinkling, pouring and dipping, were all in use at the same time, and that Jesus Christ and his Apostles authorised such a belief? May the conduct of God's people be consistent, both ministers and common christians. Would it not look more like the thing, if any one wishes to be buried with Christ in Baptism, for them to go to a minister who believes that dipping was the ancient mode, and that no other is right; and we will add, should not an administrator be a baptized person himself before he can be duly qualified to baptize others; or will any pretend to say, that because the first administrater was an unbaptised person, therefore Pedo-baptist preachers have a right to administer the ordinance, altho' they have never submitted to it themselves? It was said sometime past, that a woman applied to a preacher of this description to baptize her by immersion, the preacher agreed, and accordingly carried her into the water, and when he had baptized her, he told her he did not believe in it, the woman (it is said) replied, neither do I, and went shortly after to a Baptist minister and received the ordinance from him. Some of us have also heard of two men who were in one class, and got conviction of mind that it was their duty to be baptized about the same time; they applied (as it was told) to a circuit rider for a certificate, as to their being in fellowship with their own class, who they were about to leave, &c. They received for answer "You need not go to a Baptist minister, we will baptize you," the men replied to this effect;—"We wish to be baptized by a man who believes in it as well as we"—We do not know where our Pedo-Baptist brethren can get it from in Holy Writ, to sprinkle and dip both. And further, we have had

some ministers of the Pedo-Baptist order, i. e. Presbyterians and Methodists, who have join'd us, and we not only baptize them, but call in them to the ministry, though they might have received both before, according to their former rules.—Can it be consistent with our duty, or we would ask, can we be consistent with ourselves, if after all we should take into our churches, members who had received this ordinance from a man who had never been baptized according to the Gospel by immersion, and that in faith. Have we not heard with our own ears the opprobrious language made use of by some of these preachers who to serve a turn would afterwards venture to carry one of their own people into the water, rather than loose them, and yet when preaching against it, will tell their hearers, the spirit that drove the swine into the water drives the baptist into it. We do not think a man is entitled to preach Christ's word agreeably to the scriptures, till he is baptized, much less to administer the ordinances; witness St. Paul's case, he is struck down with a light from heaven—He is lead into Damascus, continues three days without sight: Ananias by Divine direction goes to the house of Judas of Damascus, lays his hands on him, scales fell from his eyes, & he arises & is baptized; & when he had received meat he was strengthened; and soon after we find him preaching Christ. *Note*, Paul is so far from blundering into the work like our Pedo-Baptist brethren, that he must get baptized before he will do any thing in the gospel ministry. If Paul was in the right then all who venture to do as above stated, are not guided by apostolic example.

Should we countenance what we do not believe to be right for fear of giving umbrage to those we wish well to; for if St. Paul pursued the true gospel plan, when he got baptized before he began to preach or baptize others; or if Mr. Daniel Merril did well to send for a council of Baptist ministers to hear his own and the experiences of his people and to receive baptism from them both, he and his straightway, and was then ordained to the ministry (although he had been ordained no doubt before;) then can it be right to countenance unbaptised preachers out of complizance, or from some motive God knows what, to be leading people in errour by persuading them to receive that ordinance from their hands, who after all (when it suits them) can ridicule it in their preaching, and dispise those who

practise it, and call hard names, &c. and then plead any way is right.

We do not wish to hurt the feelings of any, nor give offence to Jew or Gentile or the church of God; yet, notwithstanding, to clear our own consciences and act consistent with our duty, we hope with a single eye to God's glory and the comforts of his children, we may recommend to all our brethren in the ministry and the churches in general, not to have any thing to do with receiving members who have been baptized by unbaptized preachers, as we ought not to bid God-speed to any thing the Scriptures do not countenance, nor do we need such auxilliaries in the work of baptizing. There are administrators of our own order sufficient to baptize all believers who find it their duty to submit to christ's ordinance according to the gospel.

There were adversaries in Ezra's time who came to Zerubabel and to the chief of the fathers, who said unto them "Let us build with you, for we seek your God as ye do, and we do sacrifice unto him," &c. But Zerubabel, and Joshua, and the rest of the chief of the fathers of Israel said unto them "Ye have nothing to do with us, to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." Let our ministers and churches say and do as these faithful servants of the Lord did, and we hope the blessing of the God of Israel will attend you, though the people of the land may endeavour to weaken your hands as they did the men of Judah.

We shall conclude this short epistle by commending you to that God in whom you have believed; live near to him; walk in faith and love, and strive together in earnest prayer to God for one another; and be often sending up your united petitions to the Lord for his blessing on Zion, that he would again visit her and pour on her abundance of grace and a true spirit of supplication; that converts may be numerous as drops of morning due, and that he would send more labourers into his vineyard, and make those a blessing whom he has already called; which may the good Lord grant for Christ's sake—Amen.

GEORGE ROBERTS, Moderator.
NATHAN WILLIAMS, Clerk.

BX
6349
A5
R754
NC
C68

MINUTES

OF THE

COUNTRY LINE ASSOCIATION.

HELD AT

Graves' Meeting House,

CASWELL COUNTY,

THIRD SUNDAY IN AUGUST,

1816.

MINUTES, &c.

The Introductory Sermon was preached by Elder George Roberts, from 1 John, iii. 9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God."

2. Met in the Meeting-house; after prayer by G. Roberts, proceeded to business. Letters from ten churches were read and the messengers' names enrolled.

3. Brethren Reuben Pickett, John Kerr, William Blair, and William Stamps produced a certificate of their appointment as corresponding Messengers from the Roanoke Association, & were admitted to seats.

4. Brethren Elisha Battle and Zachariah Allen were received as corresponding Messengers from the Flat-River Association by producing their minutes which certified their appointment.

5. Brother Mark [illegible] pro
correspondence from
himself as their [illegible]

6. Brother George Roberts was chosen Moderator and brother Riddick Dishangh, Clerk, and brother Solomon Graves, Assistant Clerk.

7. Brethren Luther Rice, John Kerr, and Reuben Picket were appointed to preach on Sunday, worship to begin at 10 o'clock, A. M.

8. Brethren Luther Rice, Pickett, Landers, Brown and Barzillai Graves, with the Moderator and Clerk are a select committee to arrange the business of this Association, to report Monday morning 9 o'clock.

SUNDAY, *August* 18.

A very large congregation attended on the preaching of the gospel, which appeared particularly entertaining and hopefully affecting.

MONDAY MORNING.

Met agreeably to adjournment; after divine worship and calling the list, proceeded to business.

9. An arrangement of the business was read and received, and was as follows:—The corresponding messengers to our sister Associations reported, that they had in every instance attended the respective places to which they were appointed, except the Mayo, which was too far off, and among the mountains.

10. Brethren appointed to attend the General Meeting at Tanner's meeting-house, reported that they attended and had a very agreeable time. Bre- [illegible] Roberts, David Lawson, William [illegible] th Brethren Landers to attend the next

CHURCHES.	MESSENGERS.	Baptized.	Rec'd. by letter.	Dismissed	Restored	Excluded.	Dead	Members.	Contributions. D. C.
Deep Creek.	*Riddick Dishangh.* William Morton.			6			6	37	1 50
Flat River.	James Jay, Wright Nichols, Isaac Saterfield.	1					3	44	1
Lick Fork.	GEORGE ROBERTS, DAVID LAWSON, Josiah Womack.	8	4	6		3	2	100	1
Country Line.	BARZILLAI GRAVES, STEPHEN CHANDLER, Solomon Graves.	4	2	6		1	4	126	2
Stoney Creek.	RICHARD MARTIN, Nathan Williams, Edmond Herndon.	2	2	2		1	7	49	1 50
Wynn's Creek.	WILLIAM MOORE, James Lea, Willis Buckingham.	10	4	2		3		120	1
Wolf Island.	THOMAS MOORE, Isaiah Hancock, William Ratleff.							40	1
Upper South Hico.	Isaac Rainey, John G Warren, Stephen Wells.	6		1		2	6	127	1 25
Linches' Creek.	JOHN LANDERS, James Murphey, Richard Hensley.	4	1	6	1	2	2	109	2
Lower South Hico.	WILLIAM BROWN. William Owen, John Russel.	1		3		1	4	98	1 25

11. Brethren who were appointed to attend the Section Meetings at Mill Meeting House and Wolf

Island, all, or generally attended, and reported they had done so, which was satisfactory.

12. Brethren appointed to attend the future associations are as follows: George Roberts, David Lawson, and Stephen Chandler to Roanoke; Riddick Dishangh, and Robert McKee to Sandy Creek; Geo. Roberts, (if convenient) John Campbell, and Richard Hensley to Flat River; George Roberts, David Lawson, Isaiah Hancock, and Josiah Womack to the Mayo; Brother John Landers to the Kehukee Associations.

13. It is the unanimous wish of this Association, to keep up a correspondence with the Baptist Board of Foreign Missions.

14. The General Meeting has our full consent to alter their Constitution, so as to allow Corresponding Messengers or Ministers, &c. invited to seats, to vote, as well as to give council.

15. Resolved, that in future, Section Meetings shall begin on Saturday and continue three days; and that one be held at Deep Creek Meeting House, the Saturday before the second Sunday in November next—D. Lawson, W. Moore, and Stephen Chandler to attend it.—The second at Flat River Meeting House, the Saturday before the first Sunday in April, 1817; Brethren David Lawson, Stephen Chandler, William Brown and Geo. Roberts are appointed to attend it.

16. Brother George Roberts, who was appointed to superintend the printing of last years' Minutes, reported and gave satisfaction. He is again requested to prepare, and have 100 copies of the present

Minutes printed; ten dollars and seventy-five cents is placed in his hands to defray the expences.

17. Brethren Solomon Graves and Nathan Williams are appointed a Committee to collect the Churches Bounty, reported they had received $13 and 50 cts. this with two dollars on hand, and 25 cts. by Brother Williams, made up the sum of $15 75 cts. is applied as above, $10 75 cts. to the expense of printing; and $5 to the use of the General Meeting; placed in the hands of Brother John Landers.

18. Brethren William Brown and John Landers, are appointed with Brethren Lawson, Moore and Chandler to look into the call and qualification of Brother Riddick Dishangh to the ministry; to attend at the time of the Deep Creek Section Meeting in November next.—Brethren Rich'd. Martin, William Moore, Stephen Chandler and Barzillai Graves are appointed to look into the Constitution of a Church at Moore's Creek.

19. Bro. Luther Rice, agent for the Baptist Board of Foreign Missions for the United States, presented twelve copies of their second Annual Report, and took a seat with us.

20. Brethren David Lawson, Thomas Moore, R. Dishangh, and Richard Martin are appointed to attend the Church at Bridge Meeting House in distress; act at discretion and make report.

21. The Circular Letter was produced by Brother Landers, read and received.

22. Bro. Riddick Dishangh is appointed to write the next Circular Letter on original sin and depravity of human nature.

23. The next Association to be held at Lick Fork Meeting House, the Saturday before the 3d Sunday in August next, (1817) : Bro. John Landers to preach the Introductory Sermon, and in case of failure Bro. Riddick Dishangh.

GEORGE ROBERTS, *Moderator.*
RIDDICK DISHANGH, *Clerk.*

CIRCULAR LETTER.

Beloved Brethren,

Our Minutes will evidence what we have done, and will serve to show, that while our formalities abound, generally speaking, we seem to be under the power of a sad declension. From our letters, it appears that few have joined by baptism since our last; the world with its alluring charms is intruding, and too many in our union, are ensnared and led aside in various ways, so that instead of the beautiful clothing of humility and love, a Babylonish garment is on, some eyeing the wedge of gold and the silver, &c. That the cross has got almost out of sight, even when good order and decorum seem in a tolerable degree to be maintained, there appears to be inward complaints of debility and languishing ;—if we take into view the heavy judgments on our guilty land, like Job's messengers, following one the heels of the other, and in the midst, and in the face of those judgments, iniquity abounding and the love of many professed friends to religion waxing cold ; while vanity laughs aloud and profanity and every species of

wickedness is making rapid strides, I would ask is it not time to be alarmed and weep, (as the Saviour said) for yourselves and for your children, &c. O, brethren, how should we, in a becoming manner, lay these things to heart? May the sovereign Lord direct and guide us in the right way. Many efforts have been made in order to a revival of religion, but how fruitless, how ineffectual all have proved; is it not high time to awake out of sleep, and rouse up every power of our souls to a double diligence, and pray mightily to the Lord, that he would direct our search, that the accursed thing may be found out and destroyed from among us; permit us to stir up your minds by way of interrogation, while we would place ourselves with you, by asking a few questions Have we faithfully attended on the preached gospel? Have not too many forsaken the assembling of themselves together; together as the manner of some is, Heb. x, 25? Has family and secret prayer been attended to as you in conscience think you ought to have done? St. Paul saith, "pray without ceasing;" have you paid that due regard to church discipline as you ought to do? Have you not suffered the world to lord it over you and keep you back? Are you making excuses to the church, when the world had won you into a choice to stay away or neglect? Do you, or are you zealously affected in the good cause, wishing the prosperity of Zion? Are your souls concerned about the salvation of sinners? Do you hold up the hands of your ministers in your prayers? Do you loose them and let them go unmuzzled? Does the Scriptures have that weight on your mind as the word of

God ought, so that it rules in your heart? Does christian conversation, singing, &c. seem as delightful as the opposite to these does?—Well, therefore, brethren, examine yourselves, and in proportion as conviction is offered, let us humbly go to God, that is, hasten to a throne of grace, that we may obtain mercy and find grace to help in every time of need; we suppose that none among us will pretend to sinless perfection in this world; we are all imperfect beings and liable to many infirmities; yet the faithful soul that glories in the cross, he also glories in his infirmities too, but while he lives in the faithful way of duty, although he feels changes, and may be daily tempted, and have not frequent refreshings from the presence of the Lord, he may mourn over his leanness and unfruitfulness, wading through discouragements; yet patiently waiting like the husbandman for the income of the field; believing in what God has said, all things shall work together for good to them that love God, and by faith in Christ Jesus, have access to that grace wherein they stand and rejoice in the hope of the glory that shall be revealed: these are not backsliders, but are like good soldiers in cold or heat, they stand to their post.—O brethren, while we have been trying to excite your thoughts a little, does it not appear that we are in a very dead, lifeless, backslidden state, in a general way of speaking; is not the yea almost unanimous. O, brethren let us return and do our first works, let us humble ourselves before him. It seems to be the common idea when the church is backslidden, that they must set to praying to God for a revival, and

an ingathering of souls, and a time of rejoicing &c. let us pray the Lord to give us repentance, and a godly sorrow for our ingratitude and sin; and a suitable preparation to meet the Lord, whether in mercies or judgements, that we may be ready to glorify him in all dispensations of his divine providences. You may observe brethren your backslidings first began in heart, which lead to a disobedient life, and if you ever experience deliverance, it will also begin in your heart, and will be productive of obedience. Brethren, watch the divine motions, and quench not the spirit, despise not prophecyings, (the word of inspiration,) prove all things and hold fast that which is good.

O, that the good Lord may enable us so to do for Jesus' sake.—But while we have to warn the unruly, we ought to comfort the feeble minded and support the weak. O, ye feeble weaklings of the fold, a word of comfort to you; though persecuted, you are not forsaken—though cast down, you are not destroyed: no, bless the Lord ye little children, he hath said he will not leave thee nor forsake thee; that the covenant of his peace shall not be removed. You may be cast down here, through manifold temptations which you have to pass, but shall not be destroyed: no, glory to his worthy name, he will keep you by his power through faith unto salvation, and will raise you up at the last day. Fear not little Flock, it is your fathers' good pleasure to give you the kingdom; may the Lord strengthen your faith. A word of exhortation will close our epistle.

First, beloved brethren in the ministry, we exhort

you to preach the word ; be instant in season, out of season ; be faithful till death and you shall wear the crown ; go forth in the simplicity of the gospel, take the sword of the spirit, be ready to fight, and stop the mouths of gainsayers. Secondly, Brother Deacons a word to you ; we learn the Deacons were to take part with the ministry, to release the Apostles in the more common affairs of the church : O, brethren, labour to keep the ministry of the faith in a pure conscience, use the office well, and you will get to yourselves great boldness in the faith. Dear brethren, one and all, labour to keep your garments unstained, your hands clean ; live in your duty to God and each other ; as you stand connected in church fellowship, strive to keep the unity of the spirit in the bond of peace, do not bite and devour one another, and may you give no occasion to the enemy to speak reproachfully of the good cause, but try mightily to leave it as good as you found it. Finally, may you be clothed with humility and love. Let your light shine before men, that they may see your good works and glorify your father which is in Heaven, and may the good hand of your heavenly father preserve you, and enable you to walk worthy of the vocation, wherewith you are called in all lowliness and meekness.

GEORGE ROBERTS, *Moderator*
RIDDICK DISHANGH, *Clerk*

B
Vol. 97 no
MAP bk
BX
6381
A5
P54
NC
C68

1817

MINUTES

OF THE

COUNTRY-LINE ASSOCIATION,

Held at Lick Fork Meeting-House, Rockingham County, the 2d Saturday in August, 1817.

1. The Introductory Sermon was preached by Elder John Landers, from *Gal.* iii. 29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

2. Met in the Meeting-House; after prayer by the Moderator, proceeded to business; letters from ten Churches were read, and the Messengers' names enrolled.

3. Brother William Moore and Amasa Stokes from Wynn's Creek Church, informed the Association, that by some neglect of their Clerk Brother Carnel, (who was appointed to write a Church Letter and have the same in readiness,) they had come without one; they were received to seats as the Church's Messengers.

4. Brethren William Davis and Benjamin Fewel produced a letter of correspondence from Mayo Association and were admitted to seats.

5. Brother Reuben Pickitt from Roanoke, and Brother Jesse Read from Kehukee Associations, produced certificates of their appointment as Corresponding Messengers and took their seats.

6. Brother G. Roberts was chosen Moderator and Brother Birzallai Graves Clerk, pro tem. Brother Nathan Williams Assistant Clerk.

7. Brethren Reuben Pickitt, John King, Benj. Fewel and Jesse Read, were appointed to preach on Sunday, worship to begin at 10 o'clock.

8. Brethren King, Davis, Landers, Brown and Pickitt with the Moderator and Clerk, are appointed a committee to arrange the business of this association, and to report Monday morning, 9 o'clock.

9. We have concluded to correspond with the following Associations, to-wit. To Flat River, George Roberts, John Landers and William Brown; to Roanoke, William Moore, Barzillai Graves and Stephen Chandler; David Lawson and Philemon Neal to Mayo; and Riddick Dishang and Robert M'Kee to Sandy Creek Association.

Adjourned till Monday morning 9 o'clock.

Sunday, August 17.

A very large congregation attended and were entertained with sermons from three Ministers, to-wit Reuben Pickitt, from Ecclesiastes xii. 1, on a funeral occasion; John King and William Davis. The preaching was particularly entertaining and animating.

Monday Morning, Aug. 18.

Met agreeably to adjournment.—After Divine Worship, proceeded to business. The arrangement was called for, read and received.

10. The corresponding Messengers appointed to attend Mayo, Kehukee, Sandy Creek and Roanoke Associations, reported and gave satisfaction.

11. Brethren Lawson, William Moore and S. Chandler were appointed with Brown and Landers to attend the Section Meeting at Deep Creek Meeting House, and also to look into the call and qualification of Riddick Dishang; part of them reported that they attended and had found him as they thought qualified, and had ordained him to the work of the ministry, and given him credentials.

12. Brethren Roberts, Brown, Lawson and Chandler being appointed to attend the Section Meeting at Flat River, reported that all but brother Chandler attended, which report was satisfactory.

13. Brethren appointed to attend the Moor's Creek Arm of Country-Line Church, reported they did not constitute it a distinct church.

14. Those appointed to attend at Bridge Meeting House reported and gave satisfaction.

15. Section Meetings at Bridge Meeting House in November next, Martain, Chandler, Roberts, Lawson and T. Moore to attend it. At Lynch's Creek in April next, Graves, Chandler, Brown and Martain to attend it.

16. Brother George Roberts is appointed to prepare the present minutes, and superintend the printing, and have 100 copies struck off.

17. Brother Riddick Dishang is requested to have the Circular he was appointed to write last year, ready for next Association.

18. Brethren B. Graves and N. Williams are appointed to collect the money sent in by the churches for printing, &c. Reported, they had received $ 13 50 cents, and $1 56 1-4 cents was made up among the brethren. Ten dollars, six and a quarter cents for printing, and five dollars for the general meeting.

19. Brethren Lawson, Roberts, Brown and Landers are appointed to attend the General Meeting to be held at Haywood's Meeting-House, in August next.

20. Voted that our next Association be holden at a New Meeting-House called Ebenezer, in Person county, the Saturday before the 3rd Sunday in August next. Brother Chandler to preach the Introductory Sermon: in case of failure, Brother Riddick Dishang.

GEORGE ROBERTS, Moderator.
BARZILLAI GRAVES, Clerk, *pro tem.*

DOVER CIRCULAR LETTER,

Written by Jacob Grigg, and adopted by this Association.

DEAR BRETHREN,

The subject appointed for our present Epistle, is CLOSE COMMUNION.—We sincerely regret, that necessity urges the investigation of a subject, in which, we, and some of our christian brethren, entertain different opinions.

We are unwilling to wound the feelings of any who differ from us, or merely to gratify the prejudice of those, whose views correspond with our own. We hope we are influenced by better motives. A supreme regard to our divine Master, the great King of Zion, a love to the established order of his house, and a desire to promote the peace and prosperity of religious society in general, are

we trust, the principal springs of action in the present undertaking. Moreover as the Corinthians compelled the Apostle Paul to a course of conduct, which, otherwise he would not have adopted; so suffer us to remark, that our Christian Brethren who dissent from us, have by their severe censures, compelled us to defend our conduct, relative to the subject of Communion. We believe, brethren, in the communion of Saints. We also consider, that this term is very properly used, in a comprehensive way, to represent the whole intercourse or divine communion that Christians have, with each other, in the fellowship of the Gospel; or in their participation of divine things. But even this communion, free and general as it is, has, in the present state, its limits, or bounds. For we cannot exclude from the number of christians, all who differ from us, in their views of what we deem christian sentiment and practice; and yet, on the other hand, it is impossible we can have communion or fellowship with each other, in those sentiments and practices, wherein we differ from, and even oppose one another.

The dissentions among christians, have been gratifying to infidels, and painful to the friends of christianity; and it must be acknowledged, as it respects these things, that there is utterly a fault amongst us. But to whom, brethren, shall this fault be imputed? To what sect or party, shall the blame be attached? Let those who are infallible in judgment, who are absolutely perfect in all their religious sentiments and conduct, "*cast the first stone.*" Until such a society can be found, it behoves all, to exercise mutual forbearance and christian charity towards each other; even with respect to those things in which we can have no communion: and as the period is not far distant when we shall be all one way, let us endeavour previous to that happy season, to be all of one heart.

But you are aware, brethren, the term *Communion*, is sometimes used in a more limited sense. All denominations of christians who attend to Gospel ordinances, agree in applying it to the ordinance of the Lord's Supper. Indeed the Scripture so applies it. Read 1 Cor. x 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The word thus taken, is expressive of the intercourse or communion, that experimental christians have, with Christ, and with each other, in this ordinance. It is to this view of the subject, your attention is now invited.

The majority of churches of our denomination have, ever since the days of the Apostles, held and maintained the sentiment and practice, commonly called *close communion*; or the communion of baptized persons only, in the Lord's Supper.

On this account they have been very liberally reproached by their enemies, and greatly blamed by some of their best friends, among unbaptized persons. Their conduct has been censured, as *uncharitable*, *unchristian* and *cruel*.

Uncharitable, in that they would not exercise forbearance and christian love to those who could not see (as it has been said) with *their* eyes.

Unchristian, in that as Christ received persons unbaptized to spiritual communion with him, no one without acting contrary to Christ, can refuse them communion at his table.

Cruel, in that they would compel persons to be baptized according to their notion of that ordinance, or refuse them the privileges of church-membership, church-ordinances, and even (as some have said) the Kingdom of Heaven.

The Baptists reply, that the ordinance of the Lord's Supper, is not in their judgment a test of christian love, or internal communion, between christians of different denominations: so far from it, that we have uniformly expressed the utmost christian affection, for multitudes, with whom we could not feel perfectly justifiable in partaking that ordinance.

We have ever manifested, the greatest confidence, in the christian piety of our dissenting brethren, and would not debar them from one christian privilege, but would freely say, respecting every ordinance and blessing; "come in thou blessed of the Lord, wherefore standest thou without."

But if no confidence be placed in our most sincere declarations of christian regard to our unbaptized brethren, we feel a consolation in adopting the language

2 Cor. x. 18. *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*

We know of no apology for our non-compliance with open communion, which is not contained in the three propositions which we have before you.

Occasional mixed communion at the table of the Lord, we deem improper for christian societies in general; because it is *impolitic, injurious, & impracticable.*

It is impolitic. There is certainly such a thing, as ecclesiastical, as well as civil policy. In different communions of christians, have their different laws, ordinances, and rules, for the regulation of their own internal and relative concerns.—And there is surely no more manifest impropriety, when any one of those societies shall tolerate, and by example encourage conduct, tending to subvert or render [illegible] from the established rules; and at the same time to sanction other [illegible], contrary to their own views, of what is proper for a gospel church, than for the [illegible] communions of christians continue in their connection with [illegible] themselves in certain amusements, called innocent, such as dancing, [illegible] gaming, followed not by way of gambling, but merely as [illegible]. Suppose others in fellowship those who send their children to dancing school, and who, perhaps, occasionally visit the ball room themselves. Suppose other churches to have drunkards enrolled in their number, and yet their occasional intercourse forms no obstruction to their communion. On the other hand, as it certainly the case, suppose churches or societies whose moral discipline is so strict that they will not suffer those things in their members, but on pain of excommunication. Let it be further supposed, for it is possible, and in the present imperfect state, highly probable, that certain members of the churches last alluded to, have indulged themselves in the fore-mentioned practices. They have been accused, brought to trial, and expelled by their brethren, in their own respective communions; and yet these very brethren who united in the sentence of the church against them, will go and commune with those in other societies, who are constantly living in the habitual practice of the same offences. How must those excommunicants feel, when they behold their brethren who have censured them, countenancing others, more guilty than themselves, & sanctioning views worse than theirs, because habitually persisted in? Is not this to partake of other mens' sins? Justify in our practice, what we condemn in principle: Harden the hearts of habitual offenders? Create suspicion in the minds of our excommunicated brethren, of our sincerity in opposing sin, and thus arm them against the censure of the church, under which they are laid?

But free or open communion is improper, because it is *injurious.* It is injurious to the peace of christian society, and even to the existence of christian friendship. As men, we feel ourselves citizens of the world, and feel we are bound, by this relation, to love all mankind.

This sentiment glows with equal ardour in the breasts of Europeans, Asiaticks, Africans and Americans, and yet who is there, that is not aware of the injurious tendency of mingling these together in the same civil society, each possessing all his national prejudices in favour of his own particular manners, customs, laws, government, &c.? We love the [illegible] of European governments while they limit a part of the community to which we belong; but should they come and form a settlement among us, with all their national prejudices, we should immediately feel the baneful tendency of such an association. It would wound our feelings in these citizens, to hear sentiments advanced in opposition to our own government; but in a state of warfare we should view such citizens, as far more dangerous than the hostile foe. We are pleased with the Patriot, in Britain, the French, in France, but are persuaded that neither without a clear local sentiment, what is called the good citizens of our country, or agreeable manners to us.—Thus christians, we love christians of every name and society. But who does not know that an attempt to force them to an unnatural communion and intercourse with each other, has proved a means of jealousy, contention, and animosity, that has occasioned mutual pain and uneasiness. Envying and strife have ensued, and where these are, (saith the Apostle) there is confusion and every e-

All work. So that while it has the name of communion, the true nature of the thing is destroyed, which leads us

To observe, that free or open communion is improper, because it is *impracticable*. It never yet could be established. Different societies have attempted it; but how long has it continued? Declarations are made that all are welcome to come. But how many are influenced by them? A vast ado has been made about it, and reproach has fallen on some christians, because they will not join in the great design of uniting all societies in one community. But where are the mighty effects of this great stir? Let our brethren give us a sample of this blessed union; we see it not! The fact is, no such union has been established. So that setting aside the Baptist Society altogether, we ask, where is the union or communion of other societies. It exists in conversation, but not in action, in profession but not in practice. Like human life, *it is a vapour that appeareth for a little time, and then vanisheth away.*

But some friendly disposed persons of different congregations have thought there might be established a *select communion*. Or a communion of those only in the different churches, whose life and conversation must be acknowledged unexceptionable. This plan, however plausible it may appear, would introduce such invidious distinctions as would inevitably disturb the minds of a number of individuals, of every community. Communities being composed of individuals, that which would wound the feelings & reputation of one, would unquestionably have a a very unpleasant effect on the minds of all. Churches consequently would feel themselves slighted and disrespected, if the slight and disrespect shown to some of their members, supposed to be disorderly at such communion seasons. Mutual discontent would unavoidably arise, that a conduct should be pursued, on these occasions, evidently tending to swell the minds of communicants one against another, and so by this general union, destroy that particular communion which the members of individual churches should ever maintain among themselves, in their own respective societies. Nor is it easy to discover how disagreeable circumstances of this nature, can be prevented; unless it be, by throwing open our doors to an universal communion; in which case we shall abolish the distinction between the church and the world, and annihilate both. The church will be lost in the world, and it will be impossible to distinguish the world from the church.

In addition to this, let it be remarked, that the members of churches are admonished to exercise a watch-care and strict discipline among themselves. See Lev. xix. 17. Mat xviii. 15, 16, 17. 1 Cor iii. 16, 17. Also the whole of the fifth chap. of the same epistle, and 2 Thess. iii. 6. Turn to these passages, carefully read them, and then say, if the necessary regulations & duties there recommended, can, with propriety be exercised towards any, excepting those who have given themselves members to particular churches for those godly purposes. According to our view of the subject, which we also think corresponds with the scriptures; one church has no more authority over the members of another, than one of our states has a right to hold dominion in, and over the citizens of another. Of course our wisest and most religious conduct will be, to study the regulations and duties of the particular churches to which we belong, that we may live in peace and love among ourselves; and not attempt that which has hitherto been found impracticable; lest while keepers of the vineyards of others, we shall have to lament, that our own vineyard we have not kept.

Once more. An unrestrained free communion, consisting of a number of persons of different religious sentiments, &c. must be spiritually a breach of the regulations laid down for God's ancient professing people, which as the Apostle remarks with regard to muzzling the ox, were not *written for their sakes alone, but for us also*, 1 Cor. ix. 9. 10. "For whatsoever was written aforetime, was written for our learning." Thus saith the Lord, Lev. xix. 19. "Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee."

Deut xxii. 10. "Thou shalt not plough with an ox, and an ass together" And what saith the new Testament? "Be ye not unequally yoked together."

Where unions or communions take place among persons of religious sentiments so strangely different as those of many professed christians, a strange language must be produced, neither distinctly that of Israel or Ashdod, not the Jews language, but according to the language of each people, as Neh. xiii. 23, 24.—This confusion of sentiment has hitherto precluded the possibility of any durable communion even among those christian congregations that profess to be decidely in favour of the plan and who severely censure the Baptists for a non-compliance.—But why should we be censured for standing at a distance, and not engaging in the work when we see that the builders of this mighty fabric cannot for any length of time even understand one another. Let us see their professed principle reduced to practice among themselves, that we may be admonished not only by word, but by the more powerful influence of their example.

It is well known that some of the most zealous advocates for free or open communion at the Lord's table, have accused some christian societies of holding principles horrible to reflect on, which as some have warmly said originated in hell, and would lead thither those who embrace and are influenced by them. Such as, God's appointing persons to salvation and damnation, from all eternity irrespective of their characters, dispositions, and behaviour; that Christ died but for a part of mankind, and that those for whom he died, have nothing to do, because Christ hath for their salvation done all for them, that was needful. Now admitting that our opponents believe these charges are founded in truth, how can they be sincere in desiring us to commune with them? If they certainly believe their own statement to be correct, one would suppose it must be highly gratifying to them to have nothing to do with a set of people so frightfully erroneous. But the Baptists hold no such sentiments. They are as far from believing them, as they are from believing that any happy communion, at the Lord's table, can result from an association of persons, maintaining such various, and such opposite opinions, as are found among many religious societies, who profess to be friendly to this practice. "Can two walk together except they be agreed?" Amos iii. 3.

Hitherto we have only endeavoured to shew the impropriety of open communion, as it respects Christian Societies in general. We shall now exhibit that impropriety with regard to the Baptist in particular. This will appear

1. By reflecting on the nature and design of the mission of John the Baptist: viz. to make ready a people prepared for the Lord, Luke i. 17. or to make ready a people for the Kingdom of Christ, or for the Gospel Church. How was this design accomplished? See Matt. iii. 1, 5, 7. "In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent, ye: for the Kingdom of Heaven is at hand. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." This is called the beginning of the Gospel, Mark, i. 1, 2, 3, 4. This was the original pattern given for preparing persons for a Gospel Church state; and the ordinance of the Lord's Supper, being confessedly a church ordinance; the baptists, of course, entertaining this view of things, must act extremely improper were they to practice open communion. For, in such a communion persons are received who were never made ready for the Lord, or for a Gospel Church according to the original plan; hence in their reception there must be a violation of the well known rule, "see that thou do all things according to the pattern shown thee in the mount;" which precept will apply to the law from Mount Zion, equally as to that of Mount Sinai.

2. The impropriety of Baptists uniting in an open or general communion will appear by considering how Christ received his disciples. In John iv. 1. it is said he made them disciples and then baptised them. See this confirmed by John, iii. 22, 23, 25, 26. Hence we infer, if our Saviour received persons to communion with himself by the administration of this ordinance, it cannot be improper for the baptists to adopt the same mode, and follow the same unerring example in receiving persons to communion in the Church of Christ, now, in the present day. "For hereunto are ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps" 1 Pet. ii. 21.

3. It is improper for the baptists to practice open communion, because "in the

beginning it was not so." Hence were the words of our Lord when the Jews enquired, if it were lawful for a man to put away his wife for every cause? Our Saviour replied, Moses, for the hardness of your hearts, suffered you to put them away, but "in the beginning it was not so," bringing them back to the first institution of marriage. The question is now asked, is it lawful for persons baptized and unbaptized to break bread together at the table of the Lord? We reply that a number of pious persons have submitted to it." But in the beginning it was not so."

1. In the beginning it was not so in the original institution of this ordinance. The best institutions are liable in the course of time to suffer some of the most injurious alterations or changes from their original design.

It is therefore necessary frequently to recur to their first establishment in order to preserve their purity according to their original intention. This is remarkably true in the present case:—At the first institution of the Lord's Supper, it is presumable that there were none present but baptists or baptized persons. It has been made a question with some people whether the disciples of our saviour were baptized. We offer our reasons for believing that they were not unbaptized.

1. If they were not baptized they were not prepared for the Lord according to the ministry of his forerunner or messenger, John the Baptist. See the remark above.

2. If they were not baptized, they did not follow the footsteps of their devine master—See Matt. iii. 13, 14, 15, 16, 17.

3. If they were not baptized, the ministry of Christ had not the same effect on them that it had on others. See Luke, vii. 29. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John."

Query. Were not the disciples among these obedient ones that heard him? And if so, were they not baptized at this, or at some other period of his ministry?

4. If they were not baptized, how are we to understand the paragraph, in John iii. After these things came Jesus and his *disciples* into the land of Judea, and there he tarried with them, and he baptized. And John also was baptized in Enon, near to Salim, because there was much water there; and *they* came, and were baptized; for John was not yet cast into prison.

5. If the disciples were not baptized, then the Apostle Peter did not give a correct account of their case and conduct, in Acts, i. 21, 22. Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the *baptism* of John, unto that same day that he was taken up from us, must one be ordained, to be witness with us of his resurrection. From this address it is demonstrably clear that the immediate disciples of Christ, Peter and the rest, began with our Saviour at the baptism of John; and among those baptized persons was the ordinance of the Lord's supper in the beginning instituted. Therefore to conform in our present practice to the ancient institution, the communicants should be all baptized persons. Then why should the Baptists be blamed for making this requisition?

2. In the beginning it was not so, in the gospel commission, Matt. xxviii. 19, 20. "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you"—These words to answer the purpose of open communionists should read, go teach all nations, communing or breaking bread with them; but they read otherwise. Go teach all nations baptizing them, and then teaching them to observe all things I have commanded you; one of which things was, "do this in remembrance of me," alluding to the ordinance of the supper. With this commission of their risen saviour, the baptists are solicitous their conduct may correspond; and why should blame be attached to them on this account?—Are we therefore become the enemies of our brethren because we walk in the truth? In the beginning it was not so.

3. In the beginning it was not so, in the first gospel church. It appears none thought of entering or were received without baptism—See Acts, ii. 41. 42. Then they that gladly received the word were baptized; and the same day there

[illegible] Cor. 1. Colli.

[illegible] with free or open communion; and by reflecting on these plain and unlearned remarks, you may gather [illegible] for the opposite practice. We can discover no solid substantial argument in favour of the former, but on the behalf of the latter, we have the ministry of John the Baptist, the ministry of our Savior, the original institution of the supper, the gospel commission, the order of the first gospel church, the customs of the apostles and the first churches of Christ.

Notwithstanding we thus give our reasons with christian candour and affection, still the door is kept open for open communion. Some of our christian brethren will not commune with such as they deem unbaptized, and yet they complain that we are close in not communing with them. On which side the cruelty lies, let the impartial judge. Our brethren know that we esteem nothing christian baptism, that [illegible] of burying a believer in water, in the name of the sacred Trinity. And yet they demand of us to do that which they themselves will not, viz. that we shall break bread in communion with unbaptized persons.

Some will say, but we have been baptized as well as you. We ask when were you baptized? They reply, in our infancy. We answer this is the point in debate, and which must be settled before we can commune together. You affirm, we deny, only prove from the New Testament the existence of any baptism, before a profession of faith and repentance, and the debate is at an end. This has never yet been done, and we are confident never will. The ancient reformers in the Philadelphia church, having proposed the following question, "what is the mode of those to be baptized?" and having replied according to the [illegible] they [illegible] "Infants, then, are infants [illegible] "that [illegible] Let us [illegible] whether they can be [illegible] [illegible] [illegible]

[illegible] could have changed it into a kind of an oath or vow made by parents to bring up their children, in the nurture and admonition of the Lord. A duty to which offspring, that we sincerely wish both they and ourselves, may perform with greater strictness than ever we have yet done.

But why must the sacred ordinance of baptism, be thus changed and prostituted, to lay parents under an obligation, that they are equally under, without such an oath or vow? They speak of the advantages and blessings attending the baptism of infants, but where is the blessedness they speak of? Are not all parents equally bound by the laws of Christ, thus to bring up their children? Can an oath or vow not required, add any thing to the obligation? Our law requires honesty and condemns theft. Would any person add to the obligation he is under to keep this law, by voluntarily going to a magistrate, and making oath that he will not steal, but that he will conduct himself honestly, towards his neighbours, and the community to which he belongs? Would not this unrequired service betray a suspicion in himself, of his own honesty, in that he would invent new methods of obligation, not found in the law. "Let no man beguile you of your reward in a voluntarily humility." Col. ii 18. "Who hath required this at your hand? Isa. i."

We now repeat once more where is the cruelty between us? Is it in us, who can fully say, that, though we love our christian brethren of every name, and can exercise forbearance with them, yet cannot commune with them, by breaking bread, until they follow the order of the gospel, or is it in those who would compel us to acknowledge, that their prostitution of baptism is christian baptism itself, and who censure us, because we will not sacrifice our principle and conscience to gratify them?

But some of our dissenting christian brethren, remark, it is the Lord's table, and therefore you have no right to refuse. We reply, it is for this very reason we do refuse. Were it our table all would be welcome, but as it is the Lord's table we must abide by the laws of his house, and have respect to those prerequisites in the guests that are included in the institution. Remember, brethren, one is represented present, not having on the wedding garment. He is not called an enemy or traitor, and yet the master of the house, says "friend how comest thou in hither, not having on the wedding garment." There is a preparation necessary for the church below, as well as for that above, and we must learn how to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of truth 1. Tim. iii. 15. Some of our brethren have said, we will not differ with you about baptism, only let us commune together, and you may perform baptism as you please. This is surely very accommodating. But it reminds us of a certain Lady of this accommodating turn, 1. Kings iii. 16—27. "and she was willing to have the child *divided*." But it must not be forgotten that the true legitimate parent would agree to no such accomodations. She regarded the life of the child.

Some will still repeat, are we not christians as well as you? Why then, will you not eat and drink with us, at the table of the Lord? We repeat also, because we do not find in the scripture any communion previous to baptism. The language of that prophet, was very plausible and very kind. "Come," said he, (or to this amount) "I am a prophet of the Lord as well as you, and the Lord hath shewn me, that you may eat and drink with me." 1. Kings xiii.

But the other had received his orders from a higher source, and ought not to have departed from them.

Finally, we wish you brethren to keep the ordinances, of the Lord's house, as they are delivered to us. Reflect therefore, frequently on the nature and design of these ordinances. Baptism points out our spiritual death, burial and resurrection, with Christ our Lord, and keeps in memory the relations of deity to the human family, as a Father to bless, a Redeemer to save, and a Spirit to sanctify poor enslaved and polluted sinners, and the ordinance of the supper keeps in memory the whole character of Jesus with all he undertook and executed for guilty man, "Do this (said he) in remembrance of me, for as often as you take of this bread, and drink of this cup, ye do show forth the Lord's death till he come."

Bx 6349 A5 B754 N6 C68

1820

MINUTES

OF THE

Country-Line Association,

HELD AT

WOLF-ISLAND MEETING HOUSE, ROCKINGHAM COUNTY, N. C.

The Saturday before the third Sunday in August, 1820.

1. The introductorys ermon was preached by elder Barzillia Graves, from Matthew xii. 42. "Behold a greater than Solomon is here."

2. Letters from eleven churches were read, and the messengers' names enrolled.

3. A letter presented from the newly constituted church at Harmony meeting-house, Orange county, petitioning to be received by their messengers into union, received and the right hand of fellowship given.

Ordained Preachers' names are in capitals, Licentiates' in small capitals, those marked thus * were absent.

CHURCHES.	MESSENGERS.	Rec'd by Baptism	Rec'd by Letter	Dismissed	Restored	Excluded	Deceased	Number.	Contributions.
Flat River,	Isaac Satterfield, James Jay,* Wright Nichols,*	7		2				50	$1 00
Bridge,	Jeremiah Pritchart, Benj. Dilworth,*							12	1 00
Woolf-Island,	THOS. MOORE, JAMES SIPPLE, Isaiah Hancock,	2						50	1 00
Linche's Creek,	J. LANDERS, James Nelson, Thomas Smith,	5	126		1	1		82	1 65
	Carried over,	12	128		1	1		194	4 65

Brought forward,		32	11	28		1	1	194	4	65
Arbour,	R. MARTIN, William Smith, Lewis Barton,	1	2	5				53	1	50
Deep-Creek,	R. DISHONGH, William Stovall, Frederick Wyatt,				1	2		31	1	50
Upper So. Hico,	Robert McKee, John Crisp, Stephen Wells,	3	1		1			100	1	25
Lick-Fork,	GEO. ROBERTS, D. LAWSON, Josiah Womack,	2			3		3	98	1	50
Mill,	Jacob Creath, John Lea, James Lea,	4	3	3				118	2	00
Ebenezer,	WM. BROWN, John Russell, Thomas Snipes,	1		3	1		3	93	1	50
Country-Line,	BARZ. GRAVES, S. CHANDLER, Bartlet Estes,	4	3		1		2	124	1	25
Harmony,	John Campbell, John Roberts, Alfred Compton,	8	1					32	2	00
	Total	35	11	39	7	3	9	873	17	15

4. Brethren William Davis, Henry Tatum and John Wilson, were received by letter from the Mayo association, also William Blair and John Kerr* from Roanoke association, as corresponding messengers, and took their seats.

5. Elder George Roberts was chosen moderator, and brother John Campbell clerk.

6. Received and read a letter from Dr. William Staughton, corresponding secretary, &c. from Philadelphia; also elder Jesse Fears, agent for the board at the Great Crossing, Kentucky, for the education of Indian youths, presented his credentials and was invited to a seat.

7. Brethren Brown, Chandler and Lawson, with the moderator and clerk, appointed a committee to arrange the business for Monday.

8. Brethren Lawson and Womack, appointed a committee of finance.

9. Elders Blair, Davis and Fears, appointed to preach tomorrow. Adjourned till Monday, 9 o'clock.

Lord's Day, August 20.

Notwithstanding a rainy day, met a large and attentive congregation, who were entertained with sermons by the following brethren: brother Blair preached from Matthew xxv. 46. "And these shall go away into everlasting punishment, but the righteous into life eternal." Brother Davis preached from 2 Timothy, ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." For want of time brother Fears concluded with exhortation and prayer.

Monday, August 21st.

10. Met according to adjournment.—The committee presented the arrangement, which was read and received, and the committee discharged, and the business proceeded to as follows.

11. Corresponding messengers reported as follows:—Brethren Landers and M'Kee failed attending the Sandy Creek association—their excuses received. The brethren to the Mayo association attended. Brethren to the Flat River gave satisfaction. Brother Lawson did not attend the Roanoke association, excused.

12. The brethren to the general meeting all attended.

13. Elder George Roberts called on to report respecting printing the former minutes, and gave satisfaction.

14. Elder Roberts, according to appointment, presented a circular letter, which was read and received.

15. Brethren appointed as a Presbytery to attend at Harmony (M. H.) Orange county, report that they attended and constituted a church at that place, 23 in number.

16. Brethren appointed to attend the section meeting at Ebenezer and Moons Creek, reported and gave satisfaction.

17. Agreeably to the requests from the churches at Wolf Island, Mill and Harmony (M. H.) for a Presbytery to inquire into the call and qualifications of brethren (as named in their letters) to the ministry, and if qualified to set them apart by ordination, &c. appointed the following brethren, viz Elders Roberts, Landers, Brown and Lawson, to attend at Wolf Island, the Saturday before the 3d Sunday in June next. Roberts, Lawson and B. Graves, to attend the Saturday before the 4th Sunday in September next, at Country-line. Roberts, Lawson, Graves and Chandler, to attend the Saturday before the 5th Sunday in October next, at Harmony Meeting House.

18. In consequence of the addition of the newly constituted church at Harmony, agreed that the church at Country line be added to the upper section.

19. The following brethren are appointed as corresponding members, viz. Brown and Landers to Flat River.—Roberts, A. W. Clopton, Chandler and Lawson to Roanoke.—Landers and M'Kee to Sandy Creek.—Roberts, Lawson and Thos. Moore to Mayo associations.

20. Brethren George Roberts, Lawson, Chandler, Graves and Martin, appointed to attend a section meeting at Harmony, the Saturday before the 5th Sunday in October next; also brethren Roberts, Lawson, Graves, Landers and Martin, to attend a section meeting at Bridge (M. H.) the Saturday before the 3d Sunday in March next.

21. Brethren George Roberts, John Landers, William Brown and John Campbell appointed messengers to the general meeting to be held at Rodgers' cross roads, Wake county, the Saturday before the first Sunday in August next, with instructions that this association believes it best to dissolve that meeting.

22. Brethren Roberts and Campbell appointed to attend to the printing, &c. of 100 copies of these minutes.

23. The committee of finance reported they had received from the different churches 17 dollars 15 cents.

24. The next association to be held at the Mill, (M. H.) near Milton, the Saturday before the 3d Sunday in August next; brother Chandler, and, in case of failure, brother Lawson to preach the introductory sermon.

25. Brother Campbell to furnish the next circular letter, also to purchase a blank book for the association. Adjourned, and the services of the day closed with a sermon by elder Chandler, and prayer by brother Roberts.

GEORGE ROBERTS, Moderator.

J. CAMPBELL, Clerk.

CIRCULAR LETTER.

Very dear Brethren,

THIS is the third or even the fourth time we are coming to you, in a way of admonition; in the mouth of more than two or three witnesses may every word be established. We have made family religion the subject of a letter or two before this; but being desirous that your souls might prosper, and that God might be honored by those who profess themselves to be bible christians; and having some jealousies lest Satan get an advantage over any of you, we take the liberty to use plainness once more with you on this head, by which we wish to stir up your minds by way of remembrance. We are not in doubt but many of you make conscience of the duty of stated prayer in your families, and we most ardently wish it was the universal practice of all who profess the name of Christ.

We hope this letter will be of use to some who have been brought in of late, if it should be of none to old professors, whom we would fain hope have learnt to obey God's word, and the many exhortations both from the pulpit and press, as well as

the dictates of their own consciences, which cannot be silent in the breasts of true believers in this enlightened day.

In our endeavors to handle and enforce this subject, we shall bring forward some scripture examples and arguments; and then answer the common objections made against this important duty.

At first, we may argue from the examples of the saints recorded in the scriptures. We hope none will deny that good examples have a binding force upon us to imitate, especially such as are recorded in the word of God. Read Gen. xviii. 17, 18, 19. "Shall I hide from Abraham that thing which I do, since I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Isaac and Jacob appear to be influenced by the practice of their father Abraham, for we find them building an altar wherever they pitch their tents; and holy Job is so intent upon family religion, that he rises up early in the morning and offers burnt offering, and this he did, we are told, continually. Job i. 5. The devout king David, after he had spent the day in the glad solemnity of bringing the ark to its place, returned to bless his house. 2 Sam. vi. 20. He had his hours for family devotion, as he says, Psa. ci. 2. "I will walk within my house with a perfect heart." Daniel ran the risk of his life, rather than omit this duty, which some of you can omit with hardly any temptation. When the royal edict prohibited him on penalty of being cast into the lion's den, he still prayed and gave thanks to God, as he did aforetime —*as he did aforetime;* this is added to show that he had always observed a stated course of family devotion. Dan. vi. 10.

In the New Testament we find repeated examples, as that of our Lord, who was often found in prayer with his family, the apostles. St. Paul thrice mentions church in a private house, as Romans, xvi. 5. 1 Cor. xvi. 19. Col. iv. 15, by which he no doubt means the religious families in that time; and Cornelius is an instance well worth our notice, who, though a heathen, and ignorant of the coming of Christ, is said to fear God with all his house, and prayed to God always, that is at all proper seasons; and when an angel is sent to him to direct him to send for Peter, we are told he was found praying in his own house. Acts x. 2. 30. If it might have any weight after such divine examples, we might add that in every age, the godly have been exemplary in family religion; and if you look round you, you will find, the more religious persons are, the more conscientious they are in this duty.

We may argue from several scripture precepts which refer to the whole or some branch of family religion. St. Paul having given directions about relative duties in families, adds, "continuing in prayer and watching in the same with thanksgiving." Col. iv. 2.—Peter exhorts husbands to dwell with their wives

according to knowledge, &c. that their prayers be not hindered. 1 Peter, iii. 7. And our Lord, in Matthew v. 16. says, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Let none of us think it sufficient that we pray in secret; for none but God is witness to our secret devotion. How then can it give light to our families or neighbors, who might be in our houses at the hour of prayer. If you from henceforth make conscience of this important duty, it will be a most happy sign to your families, and to all who frequent your houses, that you have the honor of God at heart. O! that the grateful incense of family devotion may ascend to heaven every morning and evening, from every household among us; we might then expect the return of divine blessings upon ourselves and ours. The animosities and contests that may now disturb our dwellings, and render them like the dens of wild beasts, would cease, and vice would die away, and languishing religion would lift up its head and revive. This would more than probably be the consequence, for God hath not commanded us to seek his face in vain; but if the desirable success should not be granted universally, we shall still have the comfort to reflect that we have done our duty. But how shocking is the prospect, if you determine to resist conviction, and live in the wilful neglect of this duty, your families are like to be nurseries for hell; or if there should be an Abijah in them, one in whom some good thing is found towards the Lord God of Israel, no thanks to you for it. Remember, brethren, that the omission of a known practicable duty is but too plain an evidence of a want of true grace and real religion; for God, by the prophet Jeremiah, in his tenth chapter and verse 25, puts you on a level with heathens, and says he will pour out his fury on such, and the families that call not upon his name. Observe, the divine fury is imprecated upon you. Will you rather be instrumental in destroying yourselves and families, than spend a quarter or half an hour morning and evening in the most heavenly, evangelical, yea, the most manly, noble exercises of devotion. We request, we beg, we adjure you, by the regard you profess to have for the authority of God, and your own comfort and peace, and the interests of your households and the cause of God, and for the sake of those who labor among you, and are over you in the Lord and admonish you, that you neglect this reasonable duty no longer. What is all your profession, without living to God in practical devout exercises? We flatter ourselves that our brethren can with boldness appeal to the sacred volume as the medium to justify the profession they have made, and the ordinances they comply with, and the form of government they act under; but can you, our much esteemed brethren, appeal to the word of God, or your own conscience, for the rectitude of

your conduct in the matter of family religion? It is more than intimated in the scriptures that it should be performed every day, particularly morning and evening. Thus the sacrifices under the law, which were attended with prayer, were offered daily, morning and evening. To this the psalmist alludes, "Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice." Psa. cxli. 2. He elsewhere resolves, "Every day will I bless thee." Psa. cxlv. 2; and in Psa. lv. 17, he says, "evening, and morning, and at noon will I pray and cry aloud;" and Psa. xcii. 1. "it is good to show forth thy loving kindness in the morning, and thy faithfulness every night." Therefore may you begin and end the day with God.

As to objections, it would be more honest for people frankly to own that they have no heart to it, and that this is the real cause of their neglecting it, and not any valid objection they have against it; but since some will torture their invention to discover some plea to excuse themselves, we will proceed to answer them.

Objection the first. I have no time; my business would suffer if I were to keep up family prayer. Were you formed for this world only, there would be some force in this objection; but how strange does it sound from an heir of eternity. Pray what was your time given to you for? Is it not principally that you may prepare for eternity, and have you no time to prepare for what is the great business of your lives? Why do you not plead too that you have no time for your daily meals? Is food more needful for your bodies than religion for your souls? Further, do you follow a lawful or an unlawful employment? If unlawful, then renounce it immediately; if lawful, it will admit of the exercise of the worship of God. Or may you not redeem as much time from idle, trifling conversation, or from sleep, as may be sufficient for family religion?

Objection the second. I have not ability to pray; I am too ignorant. If you had a proper sense of your wants, this plea would not hinder you. Did you ever hear a beggar, however ignorant, make this objection? A sense of his necessities is an unfailing fountain of eloquence. But how strange does this objection sound from God's people, who are blessed with preaching, bibles, and other good books so long, and yet do not know what to ask of God. Alas! what have you been doing all your lives. Again, is neglecting the duty of prayer the way to improve in knowledge, and qualify you to perform it? Is it not bigotry that will say that you should neglect the substance, because you cannot perform every circumstance of it in the best manner?

Objection the third. I am ashamed and know not how to begin.

But is your shame well grounded, or is it not otherwise? Is it really a shame to worship the God of Heaven, and share in the employment of angels? Could you once conquer your scruples, and get courage enough to set up the worship of God in your houses, perhaps the difficulties that now appear so great would die away. Was it not with great difficulty you first embraced religion, and yet you hope God has through grace enabled you to surmount all obstacles. And is this your love to your friend, to raise a family of children, and perhaps servants, and let them know nothing of the worship of God? Perhaps you would say your families will not join with you; but this you do not know till you make a trial; and should you find any of your domestics this way inclined, use your authority in that which you claim in other cases.

Objection the fourth. But I shall be ridiculed and laughed at by my neighbors. *Answer.* You had better say you should work conviction on your neighbors by seeing your good example, and by reflecting on their own neglect. But suppose that should be the case, are you more afraid of a laugh or a jeer than the displeasure of God? Would you rather please your neighbors than the God that made you, and has done so much for you? And perhaps you are not apprized that your neighbors or such as may occasionally tarry with you, will often go away, and publish abroad, that they lodged with a professor of religion, and saw nothing of the worship of God in his house, and very likely will add, surely the master of this house has no religion or he would pray to God. Praying hypocrites there may be, but hardly a prayerless christian. But perhaps you may reply, "we are not prayerless: we make conscience of secret prayer." Would our dear brethren be so kind as to take one of their children, or their wife, &c. along with them, to bear witness how often this duty is attended to, it would give us some proof of their being instant in the performance; and withal there would be some one to tell the rest of the family, that our father, master, or husband is a praying man, although you do not see him pray in his family. We are at a loss how conscience can be easy when you hear faithful preachers expose your neglect to your families or acquaintance who know how you live; or when you read Whitfield, Davies, and others, discharging the artillery of Heaven against prayerless families, do not your hearts ache to think you are the very persons the charge is against? And while you feel guilty before men, who are your fellow-worms, what will you do before God, who knows all things? May God enable you to submit to conviction, and comply with your duty. Amen.

D Hearn, Printer, Hillsborough

BX
2406.9776
M86c04
BX
6389
A5
P754
N6
C68

1821

MINUTES

OF THE

Country-Line Association,

HELD AT

MILL MEETING HOUSE, CASWELL COUNTY, N. C.

The Saturday before the third Lord's Day in August, 1821.

1. The introductory sermon was preached by elder Stephen Chandler, from Matthew xviii. 11. "For the Son of man is come to save that which was lost."

2. The association then convened, and after singing and prayer by elder George Roberts, proceeded to business.

3. Letters from twelve churches were read, and the messengers' names enrolled.

Ordained Preachers' names are in capitals, Licentiates' in small capitals, those marked thus * were absent.

CHURCHES.	MESSENGERS.	Rec'd. by Baptism.	Rec'd. by Letter	Dismissed.	Restored.	Excluded.	Deceased.	Number	Contributions.
Linche's Creek,	J. LANDERS, Robert Browning, Willis Wells,	10		3		2		88	31 13
Wolf-Island,	THOS. MOORE, JAMES SIPPLE, Edward Osborn,	1						51	1 00
Flat River,	James Jay, Wright Nichols, Isaac Satterfield,	7				3		55	1 00
Harmony,	J. CAMPBELL, John Roberts, James Smith,	5	1			2	2	34	2 05
	Carried over,	23	1	3		7	2	228	5 23

Brought forward,	23	1	3	7	2	228	5	23
Upper So. Hico, ROBERT M'KEE, Stephen Wells, Thomas Woods,	2	1	2			98	1	00
Mill, A. W. CLOPTON, J. CREATH, Joel Thomas,	4	1	1	2	1	121	1	25
Lick Fork, G. ROBERTS, D. LAWSON, Josiah Womack,	8	5	4	1	3	6	93	1	50
Bridge, Jeremiah Prichet, William Smith,* William King,*	1			1			14	0	50
Arbour, R. MARTIN, JOHN STADLER, Edmond Herndon,	37	3		2	2		94	1	50
Country Line, B. GRAVES, S. CHANDLER, Bartlet Estes,	2	3			3	1	130	1	50
Deep Creek, William Sloval, Frederick Wyatt, William Morton,*			1				30	1	00
Ebenezer, WM. BROWN, John Russell, Barnett Lea,	8	1	2			1	98	1	00
	85	15	10	7	17	11	911	14	48

4. Brethren John Kerr and William Blair from the Roanoke William Worrel* and Zachariah Allen from the Flat river, and David Patterson and William Rice,* from the Sandy creek associations, were received by their minutes as corresponding messengers and took their seats.

5. Brethren Leigh from Halifax, and Ireson L. Brooks, were invited to set with us.

6. Elder George Roberts was chosen moderator.

7. Brethren William Brown, John Kerr and David Lawson, with the moderator and clerk, appointed a committee to arrange the business for Monday.

8. Brethren Landers, Womack and John Roberts appointed a committee of finance.

9. Elders Kerr, Blair and Graves appointed to preach tomorrow. Adjourned till Monday 9 o'clock.

Lord's Day, August 19.

Met a very large and attentive congregation, and were entertained with sermons; the following brethren, viz: brother Blair

preached from John xii. 21. "Sir, we would see Jesus." Brother Kerr preached from Heb. xii. 22, 23 and 24. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." The word preached was as the droppings of the dew of heaven, or as the early and latter rain; and it is to be hoped was attended with a divine effect both to saint and sinner. The services of the day were closed with exhortation, praise and prayer.

Monday, August 20.

10. Met according to adjournment.—After prayer by elder Landers, proceeded to business.

11. The committee of arrangement presented the arrangement, which was read and received, and the committee discharged.

12. Corresponding messengers appointed to the several associations, viz. Flat river, Roanoke, Sandy creek, and Mayo, reported and gave satisfaction.

13. The Presbyteries appointed to attend at Wolf-Island, Country Line, and Harmony, to inquire into the call and qualifications of brethren James Sipple, Jacob Heath, and John Campbell to the ministry, reported that they attended according to appointment, and that they have reason to hope and believe, they were qualified and called of God to the ministry, and did set them apart for that work by prayer and the imposition of hands.

14. Brethren appointed to attend the section meetings at Harmony and Bridge (M. H.), reported and gave satisfaction.

15. Brethren appointed to attend the general meeting at Rodger's cross roads reported, that brethren Roberts and Landers attended, and that the meeting was dissolved. Brethren Brown and Campbell not being able to attend, and their excuses were received.

16. Brethren appointed to superintend the printing of the former minutes called on to report; brother Campbell reported that after defraying the expenses, &c. there remained in his hands nine dollars fifteen cents of the association funds.

17. Query from Harmony—Is it agreeable to the gospel to preach funeral sermons? Answer, We think there is nothing in the practice contrary to the gospel.

18. Query from Lick Fork—Whether it is right in the sight of God for a Christian professer to buy and sell negroes in a speculating way to get gain? or is it right for churches to countenance their members in so doing? Answer, This association deem it inexpedient to enter into a discussion of that subject.

* Heath, Jacob

19. Agreeably to the request from Upper South Hico for a Presbytery to inquire into the call and qualification of brother Robert M'Kee to the ministry, and if qualified to set him apart by ordination, &c.; appointed brethren Roberts, Landers, Lawson and Brown to attend the Saturday before the second Lord's day in October next.

20. Received and read a circular letter addressed to the association from Dr. Wm. Staughton, corresponding secretary, &c. Philadelphia.

21. The committee of finance reported they had received from the different churches 14 dollars 43 3-4 cents.

22. Appointed brother John Roberts, treasurer.

23. Agreed that we dispense with getting a book for the association, and furnish the clerk with the constitution and former minutes, and that he keep a regular file.

24. Ordered that the clerk receive for his services the last year 7 dollars 50 cents, and the like sum for his future services each year, and that the treasurer pay him on the delivery of the minutes.

25. The circular letter accompanying the minutes of the Saratoga association, were recommended to be adopted by this association; which was accordingly read, and received.

26. The following brethren were appointed as corresponding members, viz:—Brethren Roberts, Brown and Landers to Flat river; Edward Osborn, A. W. Clopton, in case of failure brother Creath, to Roanoke; Martin and M'Kee to Sandy creek, and Sipple and Thomas Moore to Mayo associations.

27. Brethren Roberts, Lawson and Landers appointed to attend a section meeting at Upper South Hyco the Saturday before the second Lord's day in October next. Brown, Lawson and Landers to attend a section meeting at Country-Line the Saturday before the fourth Lord's day in March next.

28. Brother Landers to furnish the next circular letter.

29. The next association to be held at Harmony (M. H.), Orange county, the Saturday before the third Lord's day in August next. Brother Creath, and in case of failure, brother Lawson, to preach the introductory sermon. Adjourned with singing and prayer by elder Roberts.

GEORGE ROBERTS, Moderator.

JOHN CAMPBELL, Clerk.

CIRCULAR LETTER.

Beloved Brethren,

A kind Providence has watched over us another year. While he has commissioned the angel of desolation to enlarge his empire in many sections of our land, he has spread before us the shield of his protection and enveloped us in the mantle of his mercy. As the representatives of a number of churches we have been permitted to assemble, to learn the condition and regulate various concerns of these churches in much christian tenderness and much brotherly love. Feeling an earnest solicitude for your happiness, dear brethren, and that of the rising generation, we beg leave to suggest for your consideration, a few plain observations on *the christian education of your children.*

We conceive a *christian education* embracing a knowledge of the fundamental doctrines of the christian religion, and of all those duties which may be incumbent on us during our earthly pilgrimage.

1st. This education is *important.* The youthful mind is continually on the stretch for knowledge. Our children even in their earliest years, will learn something. If lessons of valuable instruction are not presented to them, they will learn that which will taint their minds and corrupt their actions—that which will unfit them for useful members of society, and render them pests and curses to it. If neglected, they will contract vicious habits, which will multiply and grow with their age; and should no favourable opportunities occur for them to commit overt acts of wickedness, enormious crimes in youth! still the *habit* will not die, it will discover its poison in maturer years, and "bring down our gray hairs with sorrow to the grave." Do you thank God that you were not left to imbibe the poisonous sentiments of Paine and Voltaire, and do you pray him to keep your child from imbibing them? Then educate him to prevent it, young and inexperienced, he will be as likely to adopt their sentiments as any other. It is reasonable that you should guard him against them, and there is no so sure antidote as to imbue his mind with *christian* sentiments. These will exclude the vicious and preserve from sin. Psalms cxix, 11, and xxxvii, 31 "Thy word have I hid in my heart," says David, "that I might not sin against thee." You protect him from the fire, from eating poison and from stepping off the precipice. You do not leave his *body* naked to the rude blasts of winter and the scorching heat of summer, nor unprotected in the midst of danger. Much more then should you not leave his mind to be polluted by vicious opinions.

But some have said, "we will not attempt to control the opinions of our children, but leave them to adopt such as they choose." This sentiment never had a seat in the heart of a *christian*

parent. It was begotten of Satan and has been cherished by his disciples. If our children could be thrown into life with judgments mature, capable of forming correct opinions; on subjects, we should not be so solicitous; but when we consider that vice is presented to them in an enticing drapery, and vicious sentiments in beautiful but borrowed colors, and that also their mental vision is stained by sin from the cradle; as guardians of their welfare, as those who will have to give an account for their stewardship, we cannot but use the most watchful vigilance over them and guard them from vicious sentiments as from "the pestilence which walketh in darkness."

Again: Our children have passions which must be subjugated, desires which must be moderated in their early years. The lash will not do this. Until it is done, however, they will ever be impatient of restraint, unwilling to be governed, petful and unhappy in their dispositions. In a christian education, we teach them to regard the consequences of their actions, and that all of these must be referred to the day of judgment; that though a present gratification is grateful to the natural feelings, yet these must be moderated and kept within the bounds which the scriptures prescribe. If we begin with them while young, we can effect this. The habit of self-denial will make the practice of it easy, and they will be happy in refusing that good or foregoing that present pleasure, the enjoyment of which they know militates against their happiness, and which, if enjoyed by all, would involve the country in ruin. If you do not wish to see your children growing up, and like the pestilential tree of Java, diffusing a deadly poison all around them, we entreat you to educate them.

Contrast in your minds the appearance of two neighborhoods, in one of which the children have shared a *christian education;* in the other they have not. In the former, as a general thing, you find them submissive to authority, dutiful to parents, respectful to old age, affectionate. Here family altars are erected, and on them morning and evening is offered the incense of prayer. In the latter you find them ungovernable, undutiful to parents, disrespectful to old age, saucy, Sabbath-breakers, prophane. Here the name of God is mentioned only in impious oaths—songs of praise are to "the gods of Balaam," and the countenances of the people indicate as if with them, "God has forgotten to be gracious." To the former, a virtuous community may look for their rulers and the guardians of their civil and religious liberties; to the latter, as upon the enemies of the state, who have no settled opinions, but who will assume any name or join any party to gratify an unhallowed ambition.—Where do you find perfidy in citizens, contempt of laws, assassinations, manslaughter, most frequent? And where do you find the children learning the rudiments and uttering the dialect of hell? In those neighbourhoods

and those families where the scriptures are least read, the children not educated, and where the beauties of virtue and the deformities of vice, are not brought before the youthful mind to allure to the one, and restrain from the other. Where is the government the most happy and most safe, the laws most strictly obeyed and the violation of them most sure to be punished? In countries which share the blessings of christian education, where the young are taught to consider virtue amiable and ennobling, and vice hateful and degrading. It is said that not a Sabbath school scholar has been found in the late riots in England; and that of the many culprits, which have been punished for a long time in Ireland, not one of them had been educated in a Sabbath School! These two facts speak volumes in favor of the christian education of our children.

It is not only *important*, brethren, to educate our children, but, 2d. It is our duty. God commands it. "And thou shalt teach them (the commandments) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way and when thou liest down, and when thou risest up" [Deut. vi. 7.] Is the decalogue binding upon you? So is this verse. Indeed the most weighty considerations are suspended upon it, for it is the injunction to teach that excellent code of laws to our children. In obedience to this command, not only the Jews, but primitive and modern christians, have early instructed their children—praying God to bless their instructions to the salvation of their souls. God has blessed them. By these as an instrument, many have been brought to the knowledge of the truth as it is in Jesus.—Paul compliments Timothy on his having known from childhood the "Holy Scriptures." Assume the position that it is improper to instruct them, and you and Paul are at issue. He charges us to "bring them up in the nurture and admonition of the Lord." If you can invalidate these positive commands, you are released from the obligation.

Again: We have been the means of their natural existence, we have brought them into the world sinners, in a state of spiritual death, enemies to God, "children of wrath." Knowing that they are ignorant of the policy and unsuspecting the faithlessness, of the world, we are early in tructing them in the maxims of worldly wisdom and to guard against this faithlessness. But shall we do this and not tell them of the policy and malice of satan, who seeks to destroy their souls? We are desirous to see them honorable in the world, and to leave them riches when we depart from it; but shall we betray our ignorance of true honor and true riches in omitting to teach them that virtue only can render truly honorable and that a christian education is the best legacy we can leave them? We can not, to be sure, make them *innocent;* but since we have communicated depravity to them, we can use our exertions to weaken this depravity by imbuing

their minds with christian sentiments and make them *moral*. The *habit* of communicating instruction encreases the solicitude of the parent for his child. He is teaching an immortal mind! Reciprocal feelings are awakened on the part of the child by the anxiety of the parent. But you see some parents as indifferent about the associates, books, habits and opinions of their children, as about the brutes that perish. Indeed they will arise in season to feed the cattle of their field, while they leave the children of their own body ignorant of the author of their existence! Will God hold such parents guiltless?

Objection: "But we cannot convert our children." Grant it. We have not supposed this in our remarks. God is the author of this, and he is pleased to use the *insignificant* means of christian education to convert them. Bishop Hooper, for his faithful preaching and his pointed reproofs of the vices of the age, was denounced an heretic and condemned to be burned. While under sentence, a poor blind boy went to him and throwing himself down before him, said, "Ah, my lord, I am blind in my eyes, but your pious instructions have removed a spiritual blindness from my heart. May God support you under all your sufferings, and bring you even through flames to heaven." We might point you to thousands of other instances in the biography of other pious men and "mothers in Israel" and upon the records of Sabbath Schools.

Objection: "But the teaching our children to repeat the Scriptures before they are enlightened from above to understand their spiritual meaning will make them *speculative christians*."

There appears to be force in this objection according to the narrow conceptions of superficial observers. But the breath of truth overturns it. It virtually charges God with inconsistency. He commands us to educate them, but we, as if wiser than God, apprehend evil from it! His commands, rather than our notions of the probable moral good or evil to be affected are our guide. But in accordance with the spirit of this objection, you would have no one read the scriptures or attend upon any of the means of grace, until they are converted, lest they should become speculative believers. You may as well tell the man to believe, and blame if he do not, while you have not yet exhibited to him the object of faith.

The time for instruction and the method. Let there be stated periods which we will devote wholly to their instruction. And those of you, brethren, who can afford no other time, we advise to teach them before and after the ordinary exercises of public worship. "It is lawful to do good on the Sabbath day." Then take them to the house of God with you and you will lessen one of the crying sins of the land, Sabbath breaking. They may be taught also in Sabbath schools, an institution which has been blessed of God to the salvation of many souls, both of children and

parents—we earnestly solicit your attention to these schools, and beg you to establish one in every neighborhood. Though in communicating instruction, you may think you are scattering but little seed, and that too in an unpromising soil; God may give it "deep root" in the hearts of your children, and your declining years may be solaced with the prospect of an abundant harvest. —"Cast thy bread upon the waters, and you shall gather it after many days."

Finally, brethren, bear in mind the advantages to be derived from your exertions: You have for examples as instructors the christians of every age. Are your children near and dear to you? do your bowels yearn over them, and do you groan in secret for their salvation? You cannot see them posting on to the pit of destruction—see them filling up the measure of their iniquities which shall inevitably sink them into that pit, and leave untried any expedient to prevent it. We are persuaded you cannot. Think of the consequences of neglecting to educate them. You may be the means of their salvation. Try. Brethren, go with us in imagination to the day of judgment, and after the Christless parent and his uninstructed family are driven away into a place for which they have been trained up in their life time, listen a moment to the heart-rending reproaches of one of his wretched children: "Barbarous father," he exclaims, "what animal appetites, or what worldly views induced you to give me existence? To what a desperate condition you have reduced me? See, wretch that you are, these flames that burn and consume me. Observe this thick smoke which suffocates me. Behold the heavy chains with which I am loaded down. These are the fatal consequences of the principles you gave me. Was it not enough to bring me into the wold a sinner, was it necessary to put me in arms against Almighty God? Was it not enough to communicate to me natural depravity, must you add to that the venom of a pernicious education? Was it not enough to expose me to the misfortunes inseparable from life, must you plunge me into those which follow death? Return me, cruel parent, return me to the nothing whence you took me. Show me mountains and hills to fall on me and hide me from the anger of my Judge. Or, if that divine vengeance which pursues thee, will not permit thee to do so, I myself will become thy tormentor; I will for ever present myself a frightful spectacle before thine eyes, and by those eternal howlings which I will incessantly pour into thine ears, I will torment thee, through all eternity." O Lord, preserve us from such a hell as is the bitter portion of that miserable parent; give us grace to persevere in all our duties, and so bless us and our instructions to those committed to our care, that at thy second coming, we may say with joy, "Here, Lord, are we, and the children thou hast given us."—Amen.

Baptist Pamphlets
Collection

BX 6349 .N5 P754 N6 C68

MINUTES

OF THE 1825.

COUNTEY LINE ASSOCIATION,

HELD AT

ARBOUR MEETING HOUSE, CASWELL COUNTY, N. C.

On the 20th, 21st and 22d days of August, 1823.

1. THE Introductory Sermon was preached by elder John Campbell, from John xvii. part of 23 verse, "What is truth?"

2. The association then convened, and after singing and prayer by elder George Roberts, proceeded to business.

3. Letters from twelve churches were read, and the messenger's names enrolled.

4. A letter presented from the newly constituted church at Gillum's meeting house, Orange county, petitioning to be received by their messengers into union, was received, and the right hand of fellowship given, and agreed to be added to the middle section.

Ordained Preachers' names are in CAPITALS, Licentiates' in small capitals, those marked thus * were absent.

CHURCHES.	MESSENGERS.	Received by Baptism.	Received by Letter.	Restored.	Received by Experience.	Excluded.	Deceased.	Number.	Contributions.
Lick-Fork,	GEO. ROBERTS Azariah Graves, Richard Jones.	23	8			9	1	176	2 50
Wolf-Island,	THOS. MOORE, Isaiah Hancock, John Atkin.	1		2			1	56	1 00
	Carried over,	25	8	2		9	4	232	3 50

Brought forward,		25	8	2		9	4	226	3	50
Bridge,	Thos. Carrow, William King, William Smith,*		1					23		50
Country-Line	B. GRAVES, William Badgett, Charles L. Hunter	19	4	6	2			150	2	00
Arbour,	R. MARTIN, S. CHANDLER, J. STADLER,		2	20		3	3	165	2	50
Linche's Creek	Richd Henstee, Robert Browning, Willis Wells.		2	12	3	1	1	74	1	50
Harmony,	J. CAMPBELL, James Smith, John Ward.*	2		4	1	2		57	1	00
Deep Creek,	William Stovall, Frederick Wyatt, William Price.	1	3	4	1	1	1	5	1	50
Gillum's,	William Morton, David Gillum, L. W. Simpson.	3	1					22	1	00
Ebenezer,	WM. BROWN, Thomas Snipes, John Russel.	12	2	3		1	1	118	1	50
Brown's,	A. HARELSON, Jesse Lunsford, Wright Nichols.	27		3				155	2	05
Upper South Hico,	R. M'KEE, Stephen Wells, Thomas Woods.	8	1	2		2		140	1	50
Mill,	S. Haddock, Crafton Williams, Joel Thomas.	8	1	7	2	2	4	120	2	00
	Total,	107	25	61	8	28	14	1239	20	61

5. Elder William Blair, corresponding messenger from the Roanoke, elder Michael Swain and brother Samuel Hymer, from the Sandy Creek Association, were received by their minutes, &c. and took their seats.

6. Elder George Roberts was chosen Moderator.

7. Elder John G. Mills and brother Jonathan Stephenson were invited to set with us, and took their seats.

8. Brethren Amariah Graves and Thomas Woods, appointed a committee of finance.

9. Brethren W. Brown, B. Graves, and J. G. Mills, with the moderator and clerk, appointed a committee to arrange the business for Monday.

10. Elders Wm. Brown, Wm. Blair and J. G. Mills, appointed to preach to morrow.

Adjourned till Monday 9 o'clock, with singing and prayer by elder Blair.

Lord's Day, August 21.

Met an uncommonly large and attentive congregation, who were entertained with sermons by the following brethren, viz. elder John G. Mills, preached from Matt. xvi 19. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shalt be loosed in heaven." Elder W. Brown preached from Matt. xxiv. 13. "But he that shall endure unto the end, the same shall be saved." Elder W. Blair preached from Psalms xxxvii. 39. "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble." This day, no doubt, will be had in everlasting remembrance by all who attended; and we humbly hope the good word of God preached, will prove "like as a fire and like a hammer that breaketh the rock in pieces."

Monday, August 22.

11. Met according to adjournment, and after singing and prayer by the moderator, proceeded to business.

12. The committee of arrangement presented the arrangement, which was read and received, and the committee discharged.

13. Brethren appointed to the Roanoke, Mayo, Sandy creek, Flat river, and Raleigh Associations, reported that they generally attended, and such as did not were excused.

14. Brethren appointed to attend the section meetings at Wolf Island and Mill, reported satisfactorily.

15. The presbytery appointed to attend at Mill (M. H.) to inquire into the gifts and qualifications of brother John Day to the ministry, &c. reported, that they attended, but did not proceed to ordination, &c.

16. The presbytery appointed to attend at Gillum's M. H. Orange county, reported that they attended and constituted a church at that place, eighteen in number.

17. Brother T. Moore, who was appointed to write a circular letter on the reciprocal duties of ministers and churches to each other, requested that this association excuse him for not writing on that subject, and, if excused, he would present one on the subject of brotherly love. Brother Moore excused, his letter read and received, and ordered to be annexed to these minutes.

18. An address from brother Geo. Wood, agent of the Baptist General Tract Society, at Washington City, inviting us to encourage and give our aid in forming auxiliary societies, &c. concurred in by this association.

19. The query from Flat river church, viz. will the Word of God justify the act of applying to a witch or conjurer for relief by conjuration. Answered in the negative.

20. The committee of finance reported that they had received from the different churches £20 61¼ which was paid over to the clerk, and the committee discharged.

21. The clerk reported the state of the funds thus:

The Country-Line Association in account with John Campbell, Clerk.

Dr.		Cr.	
1824.		1824.	
August. To cash for clerk's services,	7 50	August. By balance due the association,	19 50
To ditto for printing 200 copies of minutes,	12 00	1825.	
1825.	19 50	Aug. 22. By cash received of the committee of finance,	20 61
Aug. 22. To balance due the association,	20 61		£40 11
	£40 11		

22. The clerk is directed to get 200 copies of these minutes printed, and furnish the corresponding messengers with ten copies for each association with whom we correspond, and distribute the balance in the usual way.

23. Brethren Richard Henslee and S. Chandler appointed corresponding messengers to the Roanoke; Wm. Ratliff and Thos. Carrow to Mayo; W. Brown and G. Roberts to the Flat river; J. Stadler and R. M'Kee to the Sandy creek; A. Harralson and S. Haddock to the Raleigh Associations.

24. Brethren B. Graves and R. Martin appointed to attend a section meeting at Ebenezer the Saturday before the 2nd Sunday in October next; A. Harralson, R. Martin and J. Stadler to attend a section meeting at Linches' creek the Saturday before the 3d Sunday in March next.

25. Resolved, that elder George Roberts write the next circular letter on the reciprocal duties of ministers and churches to each other.

26. Resolved, that the next association be held at Country Line meeting house, Caswell county, the Saturday before the 3d Lord's day in August next, and that brother Abner Harralson preach the introductory sermon. Adjourned with singing and prayer by the moderator, and repaired to the stand.

GEORGE ROBERTS, *Moderator.*

JOHN CAMPBELL, *Clerk.*

CIRCULAR LETTER.

Dearly beloved Brethren,

It seemed good unto us, having been assembled with one accord, upon the close of our session, to address you as the household of faith, on the subject of brotherly love.

As love is the leading, peculiar subject of the gospel, all God's spiritual children are children of love: and when influenced by this grace, and a realizing conviction of our duty to God and to each other, churches enjoy peace, and harmony, and the consolatory comforts of brotherly love, the certain fruits of the christian, the best ingredient in the church, and the source of much real felicity. The duty of brotherly love should be explained and enforced on the principle of the christian dispensation, as taught especially in the new testament, which puts great stress on the command, "love one another," and mentions the word love more than two hundred times, differently expressed, besides many other like expressions, which shows that love is the leading, peculiar subject of that divine book. Love is a melting passion, sufficient to break the stony heart of a sinner and thaw every icy feeling in the relentless human breast. Love is more than pity, gratitude, or mere friendship. When fixed upon its object, it first softens and then unites opposite parties; and as many pieces consolidated make one lump, so all the Lord's people are one in Christ through love, and by relationship they are his brethren, his spouse, his children, and shall be one with him, as he and the Father are one. God is love. From this source springs every religious affection. From this divine principle the church receives here the happiness of brotherly sympathy, and shall hereafter enjoy infinitely more of that love that is as full and perfect as God is; when the love of the Father, the love of the Son, the love of the Spirit, and the love of every saint will unite in one eternal state of delight and oneness; because the Lord loves his people: and it is his will that they should always love and enjoy him, who is altogether lovely. He manifests his love to them, which like a mighty ocean drowns all their sins, and will bury all their imperfections; for they shall be fashioned like their elder brother Christ Jesus. This being the mind of God toward his children, it is his special command that they should love one another. This command is to both preachers and churches, joyous, when love freely operates; but sometimes becomes a task, from the want of the love of God governing in us, and a due consideration about the duty, necessity, and comforts of love.

We proceed, brethren, further to show that every christian, by the constituted laws of his heavenly birth, is attracted to Christ and his church, which is his body, the fulness of him that filleth all in all. The new believer receives such principles and dispositions as those did who believed before him; and all feel a particular attachment unto the household of faith, and are principled to love and serve each other, as children of the same family. Secondly. That this love is essentially necessary to preserve union in the church militant. Men may exercise their skill, philosophy, talents, and oratory to keep church members united, but all in vain, if love be wanting, which is the only effectual cement in the church; for, alas! the enemy of the saint in our present depraved state is always ready to make use of every occasion to fix improper prejudices in the minds of brethren against one another. When this is the case, can any thing be right. Ill-will, envy, or the love of pre-eminence steals into the heart, blinds the mind, magnifies imperfections, suspects good intentions, misinterprets innocent expressions, and employs the tongue in evil speaking, whispering first to one and then to another something incorrectly, gratifying a wicked spleen or ambition. By this means the minister may be lightly spoken of, the members may have too little affection. Then, though he should preach the truth, and with excellent language, all is empty and without life for want of brotherly love, which would set every thing rightly to work again, and move on in a proper manner the whole body. This would lead us to watch over one another, to keep good discipline in the church. It would enable us to bear with the weak, to forgive one another, as God for Christ sake hath forgiven us, and in strict union to strive together for the faith of the gospel. Charity is the bond of perfectness. How necessary is it then that we should possess much of it to keep us well united in church fellowship. How plain it is that good gifts will not suffice without charity, the more excellent way, out of which no man will go free from sin. It is evident that happiness among men only consists in brotherly love. Could we see a christian void of this divine principle, he would be a contradiction in himself—an empty sound. It cannot then be properly said of the christian, he has no brotherly love, and that he is not excited thereby to do his duty to the brethren according to his station and opportunity in life; yet it is too true, that many through worldly mindedness and carnal affection, have but very small remains of the heavenly flame ey once enjoyed. But it is to be noticed, there is some-

thing more in true love, which is founded on proper judgment and pure principles, than a mere flash: and that therefore, the charity of the christian bareth all things, and yet is not destroyed, but still is in existence, and will flow again when the objects which first engaged it are again discovered. But the misfortune is, something in nature often hides this object, and puts the puzzled pilgrim under a cloud of darkness; his affections are so chilled that he is less attentive to his minister and those institutions wisely calculated to spread the saving knowledge of the truth upon a more extensive plan, and feels less for brethren and the souls of sinners. Is he happy now? No. He in a sense is miserable. How needful is it then that we strive together for the increase of faith and love, that we may enjoy that felicity only to be found in brotherly love. When this is enjoyed in its proper latitude, his feelings are consistent with his religious character: his mind is at peace; his spirit is tranquil, and his heart longs for the prosperity of Zion, and warmly loves every child of grace, and the house and family of God is his delight. He loves them not as some men love their neighbour, because they are rich and kind, but because they are the kindred of heaven, and possess the dear Redeemer, and are the favorites of the eternal God. This is the state of pleasure, the road to felicity, the shining way to the world of love.

Now, dear brethren, if you would act consistently with your characters, as brethren of Christ Jesus, and one of another, live in love, for the honour of God, religion, and yourselves. Endeavor to discharge all the duties to God and to one another, that the gospel enjoins, and live in love. Be not divided against yourselves. Let not little minds and trifling disputes occasion the world to say, see how these christians quarrel. No, let it rather be said, see how these christians love. You are heavenly jewels, precious to the Lord and each other; therefore, let nothing contrary to brotherly love appear among you. To engage your attention more affectionately to the subject, consider the infinite love of God to us poor, fallen, ruined sinners; to give his dearly beloved Son, to be a ransom to flaming justice for us; think of the boundless love of Christ, who, because he loved us, willingly undertook, and effected with his own arm, in the most debased state of suffering, every necessary thing to raise us from wretchedness and woe, to procure our pardon, to call us his brethren, his spouse, his children, his love, his dove, his undefiled, his glory forever. O let these truths melt every heart; let this love thrill through every

feeling, rouse the torpid soul with animation; and all shall be filled with ecstacy of love to the inexpressively lovely Jesus, and his beloved people. Forget not the love of the Spirit in quickening, regenerating, sealing, and leading us to the day of final redemption. Recollect the love you felt in your first espousals to Christ, and how precious believers in Jesus were to you. Then consider that they are the same lovely people still; the purchase and beloved of the Lord; and you ought to delight in discharging your duty to each other in the bonds of charity. They are your brethren, your fellow pilgrims, fellow sufferers, and fellow citizens, your family, and heirs together with you of the crown of life, the land of rest and glory. Consider that as parents kindly and patiently nurse and train up their children, not knowing what usefulness they may answer in future; so you should kindly and patiently aid and bare with one another, not certainly knowing how useful God may make either this or that member, beyond any thing you can see at present. Pray one for another, and see that you love one another with a pure heart, fervently. You have begun in love, therefore let brotherly love continue. Let us consider one another, to provoke unto love and good works; be knit together in love, and by love serve one another. Let love be without dissimulation. Be not wise in your own conceits. Let each esteem another better than himself. Stand fast in one spirit with one mind, having the same love, and dwell your whole life together in unity, that you may be holy and without blame before Christ and his church. In love, manifest your love to your minister, by every reasonable assistance and prayer for them. Let them know that you esteem them very highly in love for their work's sake, that they may not be discouraged; seek their success in the ministry. Were you to manifest greater love to them it would sweeten their bitterness, lighten their burdens help their labor, be a vast blessing in the church, and probably in your own families and neighborhoods. Beloved brethren, with affection and prayer remember our dear kinsmen in Adam who are yet in their sins. Love them as God's creatures of the human family, and show them that especially you love and wish their soul's salvation. Now let us look forward to the glorious scene, when as a band of brethren, joined and firmly united, we shall enter the bosom of eternal love round the throne of God and the Lamb; and let the prospect encourage every sincere lover of Christ and his brethren. Peace be to the brethren, and love, with faith from God the Father and the Lord Jesus Christ. AMEN.

~~B 6.9776~~
~~M766 C6~~
BX
6349
A5
P754
N6
C66

Country Line Baptist Assoc.

Held at
Country Line Meeting House

1826

OF THE

[redacted]

HELD AT

[redacted]

CASWELL COUNTY, N. C.

On the 19th, 20th and 21st days of August, 1826.

1. THE Introductory Sermon was preached by Elder William C. Morton, from Psalms lxxxix. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

2. The Association then convened, and after singing and prayer, by elder George Roberts, proceeded to business.

3. Letters from thirteen Churches were read, and the messengers' names enrolled.

Ordained Preachers' names are in capitals, Licentiates' in small capitals, those marked thus * were absent.

CHURCHES.	MESSENGERS.	Received by Experience	Received by Letter	Dismissed by Letter	Excluded	Deaths	Number	Contributions
Wolfsland,	Ralph Hancock, WILLIAM C. MORTON, Loved Moore, GEORGE ROBERTS,						57	1 00
Little York,	Silas Rice, Amariah Graves,							
Bridge,	William Smith, Jeremiah Pritchett,* William King,*	3	9	0	1	2	173	2 50
County-Line,	BARZILAI GRAVES, William Badget, Charles L. Hunter,	0	1		2	1	21	0 50
		3	3	2		4	149	2 00
	Carried over,	7	13	2	3	6	400	6 00

	Brought forward,	7	13	8	2	8	4	400	6 00
Arbour,	RICHARD MARTIN, STEPHEN CHANDLER, JOHN STADLER.	1	3	10		3	2	155	2 50
Linche's Creek,	AQUILLA COMPTON, Robert Browning, Willis Wells.	2	3		1	5	1	63	1 25
Harmony,	JOHN CAMPBELL, James Smith, Thomas Armstrong.	3	2			1	1	60	1 50
Deep Creek,	William Stovall, Frederick Wyatt, William Price.		2		1	2	2	40	1 25
Gillum's,	David Gillum, William Morton, Luke Hicks.	2	3			3		30	1 00
Brown's,	James Jay, Jesse Lunsford, John Hicks.	13		6		5	2	156	2 00
Upper South-Hico,	ROBERT M'KEE, Stephen Wells, Wright Nichols.	2	2	9		1	5	126	1 50
Ebenezer,	WILLIAM BROWN, STEPHEN PLEASANT, Thomas Snipes.		1	5		3	1	113	1 50
Mill,	STEPHEN HADDOCK, Joel Thomas, Charles Bolton.	5	3	4	2	3		123	1 67
	Total,	41	32	46	6	34	18	1266	20 17

4. Elders Thomas Crocker, corresponding messenger from the Raleigh, Henry Tatum, from the Mayo, Robert O. Bryan, from the Flat-river, Ashley Swaim, from the Abbots Creek Union, and brother Richard Hailiburton, from the Roanoke Associations, were received by their minutes, &c. and took their seats.

5. Elder George Roberts was chosen Moderator.

6. Visiting brethren in the ministry invited to sit with us.

7. Brethren A. Graves and J. Womack, appointed a committee of finance.

8. Brethren W. Brown and B. Graves, with the moderator and clerk, appointed a committee to arrange the business for Monday.

9. Elders Thomas Crocker, Henry Tatum and George Roberts, appointed to preach to-morrow.

Adjourned till Monday, 9 o'clock, with singing and prayer by elder Martin.

Lord's Day, August 20.

Met an uncommonly large and attentive congregation, who were entertained with sermons by the following brethren, viz: Elder Henry Tatum preached from Eph. ii. 19. 20 & 21. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ

himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Elder Thomas Crocker preached from 1 Cor. i. 9. "God is faithful, by whom we were called unto the fellowship of his son Jesus Christ our Lord." Elder G. Roberts preached from Dan. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." May the good word of God, so faithfully dispensed on this occasion, be accompanied by the holy spirit to the hearts of the people and produce a copious harvest of souls, such as shall be everlastingly saved.

Monday, August 21.

10. Met according to adjournment, and after singing and prayer by the moderator, proceeded to business.

11. The committee of arrangement presented the arrangement, which was read and received, and the committee discharged.

12. Brethren appointed to the Roanoke, Mayo, Sandy creek, Flat river, and Raleigh Associations, reported that they generally attended, and such as did not were excused, except brother Harralson, who was absent.

13. Brethren appointed to attend the section meetings at Ebenezer and Linche's creek, reported satisfactorily, except brother Harralson.*

14. The circular letter being called for, elder G. Roberts presented one which was read, unanimously approved, and ordered to be annexed to these minutes.

15. Agreeably to the request, from the church of Ebenezer meeting-house, for a presbytery to inquire into the call and qualification of brother Stephen Pleasant to the ministry, and, if qualified, to set him apart by ordination, &c. the following brethren were appointed, viz: J. Roberts, B. Graves, J. Campbell, R. Martin and S. Chandler, to attend at Ebenezer the Monday after the 3d Lord's day in Nov. next.

16. The committee of finance reported that they had received, from the different churches, $20 17, which was paid over to the clerk and the committee discharged.

17. The clerk reported the state of the funds thus:

Sale Cattleby. [illegible] account with John Campbell, Clerk.

Cr.

[illegible]	
[illegible]	
[illegible]	

CIRCULAR LETTER.

Dear Brethren:—Being met as usual in our annual session, we think it our duty and privilege to address you on the reciprocal duty of ministers and churches to each other.

This is a subject seldom treated on, and perhaps not often considered. We will begin with the arduous work of the ministry. We find ministers called Pastors or Shepherds. This character the son of God sustained, Psalms xxiii. & John x. 14. 1 Peter ii. 25. It no doubt, also, belongs to true gospel ministers to sustain the name or character of Shepherds or Pastors. But what is the duty of men who undertake this great work? Answer, first, preaching the gospel, 2 Tim. iv. 2.; preach the word; be instant in season, out of season, &c. 1 Tim. iv. 15.; give thyself wholly to these things, that thy profiting may appear to all. Again, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The laborers in God's vineyard have a great work to do, perhaps more than many are acquainted with. St. Paul, who understood it well, mentioned thrice in the last chapter to the Hebrews, 7th verse, 'Remember them which have the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation;' verse 17. 'Obey them that have the rule over you and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you;' verse 24. 'Salute all them that have the rule over you, &c.' Moses had great struggling when God called him to go to Egypt to bring the children of Israel out of bondage. God's spiritual Israel are in worse than Egyptian bondage, and his ministers must go and sound the gospel trumpet when God commands them to go. This is not all ministers have to do, read Acts xx. 28. 'Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.' What a solemn charge; first, to take heed to themselves, ministers should preach by example, 'and to all the flock,' the weak as well as the strong. He goes on in the following verses: 'For I know that after my departing shall grievous wolves enter in among you, not sparing the flock: also of your ownselves shall men arise speaking perverse things to draw away disciples after them; therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears,' with much more to the same purport. The apostle and all faithful laborers know, by deep heartfelt experience, what it is to watch for souls. They are sensible how many sleepless hours and anxious days, as well as wearysome journeys, they have travelled, and probably meet with frowns, instead of approving smiles, for their pains. But is this all the pastors or elder shepherds have to do? O! no, it is their duty to visit their

flock or flocks, (for often on account of the fewness of ministers a great many congregations are very destitute.) For instance, it is their duty to visit them in sickness, 'I was sick and ye visited me;' but is it not their duty, like St. Paul, to go into their families to see how they do, and how they live? It would be well if ministers could be often with their brethren, in their families, to pray with and for their children and households. This is no doubt part of their work, in performing of which, they show their love and tender care for the weak as well as the strong; and no doubt their doctrine should be suited to each of these characters, so as to feed the flock of God, 1 Thes. v. 14. 'Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men.' It is also a part of the character of God's ministers, that they be ready to relieve the distressed sons and daughters of want; that is, that they visit the fatherless children, and widows, in their affliction, and keep themselves unspotted from the world. As ambassadors for Christ, as stewards of the mysteries and manifold grace of God, it is required of them to be faithful; to serve the Lord in the spirit, and with much humility in the gospel of his son; to testify repentance towards God, and faith towards our Lord Jesus Christ; keeping back nothing, or no part of the counsel of God; no profitable instruction, reproof or encouragement; not moved with any reproach, persecution, hunger or nakedness; but ready not only to be bound but to die for the name of Jesus. In order to finish their course with joy, they must labour with much fear and trembling; determined to know nothing but Jesus Christ, and him crucified; preaching the gospel not with enticing words of man's wisdom, as men-pleasers, but with great plainness of speech, in demonstration of the spirit and with power, speaking the things freely, given them of God; not in the words which man's wisdom teacheth, but in words which the Holy Ghost teacheth; comparing spiritual things with spiritual, as having the mind of Christ, and making manifest the savour of his knowledge, in every place, that they may be to God a sweet savour of Christ, in them that are saved and in them that perish, as of sincerity, as of God, in the sight of God, speak we in Christ, and through the mercy of God not fainting but renouncing the hidden things of dishonesty; not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth to every man's conscience in the sight of God. This is in part the duty of gospel ministers. But is there no incumbent duties on the members of churches towards their ministers? Yes, dear brethren, there is much; and O that a gracious God would teach us what to write, and may he guide us into all truth.

The first incumbent duty we shall name, is earnest prayer to God for your poor preachers. How often is this duty inculcated in the sacred scriptures, and perhaps seldom thought of by the hearers. 'Brethren pray for us, that the word of the Lord may have free course &c.' Again: 'Pray for me that I may open my

mouth boldly to make known the mystery of God.' Perhaps this duty is often forgot and as often neglected, when we are at home, or when we are going to meeting, or setting under the preaching of God's servants, who feel themselves so often in need of divine assistance. A certain nobleman once said, 'the prayers of God's people' was the best wall round his house.' The christians should pray to God for more laborers to be raised up and sent into the vineyard or harvest. This is the exhortation of Christ, read Luke x. 2. Again, pray for God to spare or preserve those he has already called or sent into his harvest; and that he may prosper their labors and make them a blessing to his church; and that he would revive his work in our congregations, and grant us comfortable and lively meetings, and gather in many of our neighbors with our children and dear relations. It is, also, the duty of our brethren and sisters to attend meetings as regularly as possible; that is, attend preaching meetings, prayer meetings, church meetings, &c. Heb. x. 25. 'Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, &c.' We, also, think it a duty incumbent on members of churches to support their preachers in a liberal and decent manner. This is abundantly proved in the book of God, but is shamefully neglected. St. Paul, in his 9th chapter to the Correnthians, speaks largely on this subject:—'Know ye not that they which minister about holy things live of the things of the temple, and they that wait at the altar are partakers with the altar, even so hath the Lord ordained that they that preach the gospel shall live of the gospel.' This is perhaps the most disagreeable part of the reciprocal duty of churches. This being true as relates to some but perhaps not all, for it is hoped some are well principled and others might be, would the Lord send us good Deacons, who would teach the churches their duty. That reasonable expression, 1 Cor. iv. 11. 'If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? If others be partakers of this power over you, are not we rather?' Some ministers have brought their families to real poverty, while others have been fattening on the people, or making merchandize of the gospel, who had no just claim to any praise for their labors. It is certain St. Paul must mean something when he says, 'thou shalt not muzzle the ox that treadeth out the corn,' and asks this question, 'doth God take care for oxen? Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.' We all agree it is the ministers' duty to preach, to be instant in season out of season; and our enlightened brethren and our well instructed hearers, think they should be altogether out of their duty, will they not say with David, the king of Israel, when God sent a plague or pestilence upon the nation, and he saw the angel with a drawn sword over Jerusalem, and he came to the threshing floor of Araunah, and Arau-

BX
6349
A5
A754
NG
C68

MINUTES

OF THE

Country-line Association

HELD AT

UPPER SOUTH HYCO MEETING-HOUSE,

PERSON COUNTY, N. C.,

On the 18th, 19 and 20th days of August, 1827.

1. The introductory sermon was preached by elder A. Harralson, from Titus, 1 chap. 1 & 2 ver. 'Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and acknowledging of the truth, which is after godliness; in the hope of eternal life, which God that cannot lie, promised before the world began.'

2. The association then convened, and after singing and prayer by elder G. Roberts, proceeded to business.

3. Letters from thirteen Churches were read, and the messengers' names enrolled.

Ordained Preachers' names are in capitals, Licentiates' in small capitals, those marked thus * were absent.

CHURCHES.	MESSENGERS.	Rec'd by Baptism.	Rec'd by Letter.	Dismissed.	Restored.	Excluded	Deceased.	Number.	Contributions.
Upper South Hyco,	ROBERT M'KEE Wright Nichols Stephen Wells	3	2	5			1	134	1 50
Linche's Creek,	Robert Browning Willis Wells AQUILLA COMPTON		7	6				80	1 00
Mill,	James Lea STEPHEN HADDOCK Charles Bolton	6	3		2		3	131	1 95
Bridge,	Jeremiah Pritchet* William King Willoby Mustain*	1	1	1				21	50
	Carried over,	10	13	12	2	00	4	366	4 95

	Brought forward,	10	13	12	2		4	366	4 95
Harmony,	JOHN CAMPBELL James Smith John Roberts			4		2	2	54	1 00
Ebenezer,	WILLIAM BROWN Thomas Snipes John Russell	3	1	2				120	1 50
Wolf Island,	John Atkins William Ratcliff Isaac Hancock		2	2		6	1	44	1 00
Lick Fork,	GEORGE ROBERTS Ziba Rice Richard Jones	4	1	18		5		155	2 50
Country-Line,	George Brooks William Russell John Stamps	11	5	5		4	1	155	2 00
Gillam's,	William Morton David Gillam John Carmical	6	4	9	1	1		31	1 00
Arbour,	STEPH. CHANDLER JOHN STADLER RICH. MARTIN*	3	2	9		2	2	147	2 50
Brown's,	A. HARRALSON James Jay Jesse Lunsford	3	1	3		2	2	150	2 00
Deep Creek,	William Stoval Frederick Wyatt William Price.	1	1	2		1		36	1 25
	Total,	41	30	66	3	23	12	1258	19 70

4. Elder Wm. Blair corresponding messenger from the Roanoke, Elder Samuel Hymer from the Sandy Creek associations, were received by their minutes, &c. and took their seats.

5. Elder George Roberts unanimously chosen Moderator.

6. Visiting brethren in the ministry invited to sit with us.

7. Brethren John Stamps and John Roberts appointed a committee of finance.

9. Brethren W. Blair and S. Chandler, with the moderator and clerk, appointed a committee to arrange the business for Monday.

9. Elders Wm. Blair, S. Hymen and Chandler, appointed to preach to morrow.

Adjourned till Monday, 9 o'clock, with singing and prayer by brother S. Rice.

Lord's Day, August 19th.

Met a very large and attentive congregation, who were entertained with sermons by the following brethren, viz: elder S. Hymer preached, from Math. vi. 1st clause of 10th verse, 'Thy Kingdom come' Elder S. Chandler preached from Heb. vii. 25. 'Wherefore he is able to save them to the uttermost, that come unto God by him, saying he ever liveth to make intercession for them.' Elder Wm. Blair preached from Ecclesites xii. 13, 14. 'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into

judgement, with every secret thing, whether it be good, or whether it be evil.' May the good Lord own and bless the word of life dispensed on this occasion, that sinners may be pricked in the hearts carelese, professors awakened to righteousnes, and Zion's borders enlarged, and the good seed produce a bountiful harvest of souls.

Monday, Augus 20th.

10. Met according to adjournment, and after singing and prayer by Brother Chandler, proceeded to business.

11. The committee of arrangement presented the arrangement, which was read, received, and the committee discharged.

12. *Resolved*, That we recommend it to our sister associations, the Sandy creek and Mayo, to endeavor as soon as possible to take steps to bring about a reconciliation of existing grievances between the Abbots creek and Cross road Churches, and that we keep up a friendly correspondence with each till it shall appear to us that one or both refuses to take the necessary steps to settle such existing distress.

13. Brother A. Harralson on petition, excused from the association to day.

14. Brethren appointed to the Roanoke, Mayo, Sandy creek, Flat river and Raleigh Associations, reported that they generally attended and such as did not were excused.

15 Brethren appointed to attend the section meetings at the Bridge and Gillam's (M. H.) reported satisfactorily.

16. The circular letter was presented, read, received and ordered to be annexed to these minutes.

18. The presbytery appointed to attend at Ebenezer meeting-house to inquire into the call and qualification of brother Stephen Pleasant to the ministry, reported that they attended according to appointment, and that they have good reason to hope and believe he was qualified for the ministry, and did set him apart for that work by fasting, prayer and the imposition of hands.

16. The committee of finance reported that they had received from the different churches the amount of $19 70 which they have paid over to the clerk.

19. The clerk reported the state of the funds thus:

The Country-Line Association in account with Jno Campbell, clerk.

Dr.		Cr.	
1826.		1826.	
August. To cash for clerk's services,	$7 50	August. By balance due the association	$23 28
To ditto for printing 200 copies of minutes,	10 00	1827.	
To balance due the association,	25 48	August. Cash received of the committee of finance,	19 70
	$42 98		$42 98

20. *Resolved*, That the clerk get 200 copies of these minutes printed, and furnish the corresponding messengers with 10 copies for each Association with whom we correspond, and distribute the balance in the usual way.

21. Brethren J. Campbell and J. Stadler appointed to the Roanoke; S. Chandler, G. Brooks and R. M'Kee to the Sandy Creek; Wm. C. Morton, John Adkins, Wm. Ratcliff to the Mayo; A. Harralson, S. Pleasant and S. Haddock to the Flat river; R M'Kee, Richard Hensl.e and T. Armstrong to the Raleigh Associations.

22. Brethren Chandler, Stadler and Wm. C. Morton appointed to attend a section meeting at the new meeting-house, near brother A. Graves on Saturday before the second Lord's day in October next.

23. Brethren G. Roberts, J Campbell, G. Brooks and S. Pleasant to attend a section meeting at Brown's (M. H) the Saturday before the first Lord's day in May next.

24. *Resolved*, That the constitution and rules of decorum, be inserted in the next minutes, in the place of a circular letter.

25. *Resolved*, That the next association be held at Gillam's (meeting house) in Orange county, the Saturday before the thirds Lord's day in August next; and that elder Stephen Pleasant, preach the introductory sermon.

Adjourned with singing and prayer by the moderator.

GEORGE ROBERTS, *Moderator.*

JOHN CAMPBELL, *Clerk.*

CIRCULAR LETTER.

Dearly Beloved Brethren:—In accordance with a resolution passed at our last annual meeting, 'The terms of communion' will claim your attention, as the subject of our present circular address. It is to be regretted that the signs of the times should ever indicate the expediency of presenting this subject to your consideration, in a controversial shape; but since necessity is laid upon us, we desire to enter upon its investigation with all that alacrity which the love of reveal'd truth, and supreme regard for Zion's King, and unyielding attachment to the order of his house, are calculated to inspire. The phrase 'communion or fellowship' is used in different senses in the sacred writings. It frequently denotes that holy enjoyment of the divine presence, and that soul comforting participation of the Redeemer's fullness, which it is the privilege of believers to realize. The saints are joined to the Lord by one spirit; they draw water out of the wells of salvation; God is their dwelling-place in all generations; and it is therefore said truly, their fellowship is with the Father, and with his son Jesus Christ. This fellowship does not necessarily stand connected with Church government; it is neither confined to time nor place, nor does it bend to the control of earthly circumstances. It is felt by Jacob with a stone for his pillow; It drives away the fears and pains of the thief upon cross; It cheers the heart of Paul and Silas, though beaten with many stripes and thrust into the inner prison; and it converts the desolate Isle of Patmos into a paradise of heavenly raptures. The terms of this communion, all centre in the rich, free, sovereign and distinguishing grace of God. The expression is sometimes used in a large and comprehensive sense, to describe that fraternal affection and spiritual intercourse, which all those who love our Lord Jesus in sincerity and truth, may righteously maintain with each other. Individuals attached to the different denominations, may have good reason to entertain a favorable opinion of each others christian exercises; they may unite their efforts to multiply and distribute copies of the Bible, and send the gospel of salvation to the uttermost parts of the earth; they may take sweet counsel together, and be mutual helpers of each others joy; and their communion will be proportioned to the evidence which the parties furnish, of maintaining a close walk with God. If we walk in the light, as he is in the light, we have fellowship one with another. But as this fellowship in the Gospel is enjoyed by individual believers who never unite with a particular church; as it exists in different degrees of perfection, & according to the strength of their confidence that God has begun a good work in the heart, without any re-

ference to the ordinances or regulations of his house; even so, it is demonstrably an entirely different thing from church fellowship, and is by no means to be confounded therewith In modern phraseology the word communion is employed by common consent, as expressive of that fellowship which experimental christians have with the Saviour of sinners, and with one another, in the ordinance of the Lord's supper; and this use of the phrase seems to be justified by the Apostle's language, I Cor. 10. & 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? The single point therefore, which we have now before us is, to answer the inquiry, what are the indispensable terms of this communion? or in other words, what pre-requisites of admission to the Lord's supper are marked out in the New Testament, for the observance of the churches of Christ to the end of the world? To this inquiry we reply, regeneration, baptism, and a conversation such as becometh the gospel of Christ; and in proof of the correctness of this reply, we appeal to the law and the testimony. The children of God are bound to give thanks always to their Heavenly Father, because he hath from the beginning chosen them to salvation, through sanctification of the Spirit, and belief of the truth, whereunto they are called by the gospel; and then, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ; and to manifest their attachment to the laws, doctrines and ordinances, once delivered to the saints. The primitive churches, constituted under the immediate direction of the inspired apostles, were composed of self-condemned sinners, who were by nature children of wrath even as others; but being pricked in their hearts, and quickened by the spirit of God, fled for refuge to lay hold of the hope set before them in the gospel. They believed the testimony given of God's dear Son, and having gladly received the truths, were baptised both men and women. To the first gospel church in Jerusalem it is said the Lord added daily such as should be saved, and they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers. The Church at Corinth consisted of those who were sanctified in Christ Jesus, called to be saints, and who call upon the name of Jesus Christ our Lord. The members of the Church at Collosse had put off the old man with his deeds and put on the new man, which is renewed in knowledge after the image of Him that created him; and the brethren at Rome were called of Jesus Christ, beloved of God, called to be saints. Now if these apostles were erected upon correct principles, they are certainly to us infalible guides, and present us with a perfect pattern. If they received only such as only professed to

be born of God, and give evidence that they were begotten again to a lively hope, by the resurreetion of Jesus Christ,from the dead, we should imitate their example; and if their come any unto us and bring not this doctrine, we are commanded not to receive him into our house, neither bid him God speed; for he that bideth him God speed; that is, he that welcometh to the priviliges of the Church, him that abideth not in the doctrine of Christ, is a partaker of his evil deeds. It is therefore an established principle in the Baptist Churches to require of all candidates for admission, a declaration of what God hath done for their souls; and when satifactory evidence of a change of heart is exhibited, the first scriptural term is elicited by the church. Should this fundamental principle ever be abandoned, we hesitate not to say, the fine gold will become dim, the glory will depart from us, and the vengeance of Him who sitteth in the midst of the golden candlesticks may be justly apprehended. That baptism is a term of communion, is manifest from the design and order of that ordinance, as well as from the uniform practice of the apostles. It is the design of baptism, among other important particulars, to exhibit the existence of a new relationship, and to declare to all around the interesting fact, that the individual baptized, has come out from the world and enlisted under the banners of King Jesus. In this view of the subject, it is not merely the answer of a good conscience towards God, but it is also a grateful and public recognition of that grand line of distinction which the redeemer has established between the kingdom of darkness and that kingdom which is not of this world; for as many as are baptized into Christ, have put on Christ. Gal. 3d, 27th. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. Rom. 6th, 4th. As it is evident that a man must enter into the kingdom, before he can be entitled to the immunities of a subject; that he must be received into the fellowship of a particular Church before he can enjoy the privileges of tha Church; even so, it is equally plain, that baptism upon profession of faith in the Messiah, must remain an indispensable term of communion, until it can be proved that unbaptized persons were added to the Churches planted by the appostles in different parts of the world.

Our sentiments with reference to the terms of communion, have in different ages and countries occasioned the approbrious epithets of 'bigotted, uncharitable, self-righteous.' &c. to be heaped upon us with an unspairing hand: but these are weak and powerless weapons, when employed against those who are armed with the sword of the spirit, in defence of a divine institution. We shall close this epistle by replying briefly to

some of the most plausible objections which are constantly urged against the sentiments we have advanced. 1st. 'You lay too much stress upon baptism, by making it an indispensable term of communion.' To this we reply; we pay no greater regard to it, nor do we give it a higher place in our system, than the Lord Jesus Christ hath enjoined, or the apostles and primitive christians, by their example have warranted. And here we may ask, why should more stress be laid upon the Lord's supper than upon baptism; and why should many professing christians so earnestly advocate the observance of the former, while they pervert, or entirely neglect the latter? Were not both ordinances instituted by the same Lord, and do they not therefore, come to us clothed with the same authority? We know that Pedobaptists are in the habit of calling baptism a non-essential; an external rite; a mere ceremony, &c. If this be true, we would inquire, what more is the supper? Is it a saviour? But if these sacred institutions be indeed as we believe, signs of important and essential truths, baptism is unquestionably as significative as the breaking of bread, and exhibits emblemmatically a large proportion of the distinguishing doctrines of the gospel.

Upon an investigation of the New Testament, we find that baptism of the two, is much the more frequently mentioned, and baptised believers affectionately and repeatedly exhorted, so to walk in Christ Jesus their Lord, as in that ordinance they have put him on. Taking then the holy book as our only and all-sufficient rule of faith and practice, we have the highest authority for saying, 'we give to baptism which Christ appointed as the first gospel institute, as a test of his children's obedience, and a lively emblem of their renewal by the Holy Ghost, exactly the situation which the Master of the house has designated; and with a 'thus saith the Lord,' sounding in our ears and penetrating our hearts, it is not possible that we should listen to the doctrines or commandments of men.

A second objection charges us with causing a separation between the children of the same Heavenly Father. Suppose we grant that baptism is an insuperable barrier in the way of our communion in Church capacity, with unbaptised persons; does it necessarily result from this concession, that the blame righteously attaches itself to the skirts of our garments? Shall those who understand and keep the ordinances, in their nature, order and design, as they are originally delivered to the church, be condemned? and those who depart from them, and embrace a figment of their own imagination, be justified? God forbid! We hesitate not to say, most explicitly, that baptism is a separating line, but it is one of the Lord's own making, and we endeavor constantly, both by preaching and example, to enlighten the minds of our Pedobaptist friends on the subject. We

warn them of their error; we hold up to them the truth; we point them definitely to chapter and verse; and we exhort every believer among them, quite as often as they wish to hear us, to arise and be baptized, and wash away their sins, (in a figure,) calling upon the name of the Lord

We are honest and sincere in these declarations, and in making them thus plainly, it must be evident to the candid and judicious, that we cannot have any by ends, or measures of mere expediency to promote.

We wish the truth, and the truth alone as it is in Jesus, every where to prevail; and we are grieved in heart, that those whom we respect and love on so many other accounts, should, in this particular, persist in treading the pathway of disobedience, boldly rejecting the counsel of God in not being baptized, according to his commandment. If our veracity and Christian affection, touching this whole matter, be unjustly called in question, we are permitted to adopt the language of a Baptist and say: Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward. II Cor i. 12. A third objection states, that it is the Lord's table, and therefore we have no right to hinder those who wish to approach it.

That it is the Lord's table, is the appropriate and sufficient answer to this objection. Were it ours, we might cheerfully admit to it the objector, and his friends; but since it is confessedly the Lord's table, we dare welcome to it only such as He invites. The disciples were baptized before Christ instituted and administered to them the supper

John the Baptist was sent to prepare a people for the Lord, and the disciples were evidently among the number of those who justified God; and if so, they must have been necessarily baptized with the baptism of John; otherwise they could not have been obedient hearers and doers of the word, and imitators of the example of their Lord and Master. Luke vii. 29.—Mat. iii: 13, 17. I Peter ii: 21 In perfect conformity with this view of the subject, are the words of Peter: Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. Acts i. 21, 22.—Here we learn that Peter and his brethren began their christian profession at the baptism of John, and hence the inference is irresistable, that there were none but Baptist with our Lord, when he gave them the bread and cup, and said, Do this in remembrance of me.

As the sacred oracles, therefore, uniformly teach that

christians in the apostle's days, were baptized before they came together into one place for the breaking of bread, we are confirmed in the sentiment, that the only guests invited to partake of this feast, are such as have been, upon profession of their faith, buried with Christ in baptism; nor can we approach the table with unbaptized, without acting in direct opposition to the precept and example of Him, in whom are hid all the treasures of wisdom and knowledge.

A fourth objection is presented in this shape: We conscientiously believe ourselves to be baptized; you are not the judge; to our own master we stand or fall. This objection brings us at once to the question, what is christian baptism? Is it sprinkling or is it pouring? With the New Testament in our hands, we most confidently and unhesitatingly answer neither. It is immersion in the name of the Father, and of the Son, and of the Holy Ghost. And here we cannot but say to our cavilling friends, when were you baptized?—'In infancy." Are unconscious babes, or the unbelieving, unprofessing seed of pious parents, proper subjects of baptism?

Whether men will hear or whether they will forbear, upon the testimony of God we are obliged to answer, no. These things were not so in the beginning; for it is written: then they that gladly received the word were baptized. Acts iii. And the jailor was baptized, he and all his, straightway, and rejoiced, believing in God with all his house. Acts 16.—Consequently those who believed and rejoiced in Christ Jesus are, according to the scriptures, the only persons to whom we are authorised to administer the ordinance of baptism. But we are told that whether Pedobaptists have perverted christian baptism, both in its design and subjects or not, we have no right to judge. This is equivalant to saying, that an individual ought to be admitted to church fellowship because he thinks himself entitled to that privilege, without reference to the opinion which the church may entertain upon the subject It requires no argument to prove the absurdity of this position. To adopt it would speedily ultimate in the dissolution of any society. That there must be an agreement in sentiment between a church and candidate for admission to its privileges, and that the church must necessarily judge of the candidate's qualifications, are both self evident and scriptural truths. Since Christ then has commanded us to hold fast till he come, and to contend earnestly for the faith once delivered to the saints, we are under the most sacred obligations to exhort one another daily; to warn the unruly; to look diligently, lest any man fail of the grace of God; and be very careful, not o ly to venerate his institutions ourselves, but also that they be observed in their purity, by all such as solicit communion with us at the table of the Lord.

A fifth objection, (to wit:) That the saints will all commune together in Heaven; and ought to do so on earth, is thought to be a very strong one, but really we are not able to perceive its force. We rejoice and are exceeding glad in the anticipation of that perfect union and uninterrupted fellowship, which the general assembly and church of the first born, whose names are written in Heaven, shall to all eternity enjoy; but whatever may be the terms of communion in the world of glory, we are fully persuaded that, while here, the revealed will of Christ, and not what shall take place after death, should be the only man of our counsel, a lamp to our feet, and a light to our path; and we are equally certain, that when we see Jesus as he is, and love him as we ought, the least of his commandments will not be esteemed either trifling or non essential.

The last objection which our limits will allow us to notice, supposes that strict communion is inconsistent with brotherly love and christian forbearance. By adverting to the distinction made in the commencement of this letter, between communion with God, our fellow christians, and a particular church, this objection will be stripped of all its difficulties. It will there be seen that real believers may hold converse with the Deity, and love each other as brethren in the Lord, without walking together in church relationship. The Baptists differ from all others in their views of the gospel church, and the scriptural qualifications for admission to its privileges, but these views we believe to be coincident with the directions of the Saviour, and the examples of apostles and primitive christians; and having maintained them in the face of persecution, danger and death, from the days of Paul to the present moment, we cannot abandon them until convinced that we have hitherto misapprehended altogether the language of the New Testament. Nor can this course of conduct be righteously construed into a breach of brotherly love and christian forbearance, until it can be proved that we ought to love men more than we love God, and that the charity which rejoiceth not in iniquity, but rejoiceth in the truth, requires us to disregard the commandments and dispense with the ordinances of our Lord and Saviour Jesus Christ.

Finally, brethren, farewell! Adhere stedfastly to the doctrines and ordinances of Christ, as he hath delivered them to us: and as there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith one baptism, even so we beseech you, that ye walk worthy of the high vocation wherewith ye are called, with all lowliness and meekness, with long suffering, bearing with one another in love; endeavoring to keep the unity of the spirit in the bond of peace. The Lord be with you all, AMEN.

BX
6349
A5
A754
N6
C68

MINUTES

OF THE

COUNTRY-LINE BAPTIST

ASSOCIATION

BEGAN AND HELD AT

DEEP CREEK,

ORANGE COUNTY,

On Saturday before the 3d Lord's day in

AUGUST, 1832,

AND DAYS FOLLOWING.

PRINTED AT THE SPECTATOR OFFICE,

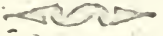
MILTON, N. C.

MINUTES.

1st. The Introductory Sermon was preached by Elder Stephen Pleasants, from 1st Timothy. 2d chap. 5th and 6th verses: "For there is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

2d. The association then convened and after singing and prayer by Elder Samuel Wait, proceeded to business.

3d. Letters from fifteen Churches were received and read, and the messengers names enrolled.



The names of Ordained Preachers in small capitals, Licentiates in Italics.

Churches.	Messengers.	Received by Baptism.	Received by Letter.	Restored.	Dismissed.	Excluded.	Letters gr.	Number.	Contributions.
Upper S. Hico.	R. M'Kee, Wright Nicholds, Nath'l. Norfleet,	3	2	21	3			262	1 48¾
Pleasant Grove.	Ferrey Somers, J. D. Chandler, Zeba Rice,		1			1		45	1 50
Linch's Creek.	Willis Wells, Wm. Browning, R. Hinsley,	8		6	2	1		89	1 25
Wolf Island,	Henry Moore, Samuel Hardy, A. Haralson,	2						56	1 00
Deep Creek.	Wm. Price, James Wyatt, Fred. Wyatt,			1				28	1 00
Country Line.	R. Madding, Benj. Willis, Bartlett Estis.	8	3	4	3	4		159	2 00
Arbpr M. H.	John Stadler, Edm'd. Herndon, James Wilder.	4	2	12	1	2		189	2 00
Gillam's.	Wm. Morton, L. W. Simpson, Edwd. Wattleton.		1	2	2			37	1 16
Ebenezer	S. Pleasant, Thos. Snipes, Nath'l. Turlin.	3	0	4	3			184	1 50

Moon's Creek.	Wm. Badgett, S. J. Chandler, Archd. Ingram.	1	1	4	1		56	1	00
Lick Fork.	Richd. Jones, Wm. Cole, Josiah Womack.	10		6	1	1	111	2	00
Bridge	Richd. Estes, S. Walker, Wm. King.			6	1		26		50
Harmony.	*John Roberts*, John Browning, *James Smith.*	1		1			50		50
Flat River.	Jesse Lunsford, Isaac Saterfield, John Yarboro.	10	1	1	7	3	2	150	1	47
Mill M. H.	*S. Haddock*, N. J. Palmer, Joel Bolton.	10	1	1	8	4	1	128	1	00
		59	14	3	81	25	12	1545	19	35

4th. Elder John Stadler was chosen Moderator.

5th. Elder William Blair and Crispin Dickinson from the Roanoke and Elder Ely Phillips, David Patterson, and Enoch Crutchfield from Sandy Creek, and Elder H. Tatum, and A. Peoples from the Mayo associations produced Minutes and testimonials of their appointments as correspondents to the Country Line association and were invited to take their seats.

6. Elder Blair, Tatum and Phillips with the moderator and clerk appointed a Committee of arrangement.

7. Brethren Josiah Wormack and Ro. Madding appd. a committee of finance.

8. Visiting Brethren in the ministry invited to set with us whereupon Elder James Ozborn and Samuel Wait took their seats.

9. Elder Ozborn, Tatum and Blair appd. to preach on tomorrow Lord's day to commence at 10 o'clock.

The association then adjourned with prayer by Elder Tatum.

10. Lord's day, morning 10 o'clock met a large congregation, and entertained by the following Brethren: Elder Tatum preached from Isaiah 35th chap. 8th verse, "And an highway shall be there and a way and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those the way faring men, the fools shall not err therein. Elder Ozborn from Exodus 25th chap. 22d verse, "And there I will meet with thee, and I will commune with thee from above the mercy seat." Elder Blair from Mark 1st chap. 15th verse, "The time is fulfilled and the Kingdom of God is at hand, repent ye, and believe the Gospel."

We hope good has been done.

11. Monday morning 9 o'clock the association met according to adjournment, singing and prayer by the moderator, and proceeded to business.

12. Brethren appd. as Correspondents to Sister Associations were called upon who generally reported satisfactorily.

13. Proceeded to appoint Correspondents to Sister Associations whereupon Elder Jno. Stadler and James Wilder was appointed to Roanoke. Elder Stephen Pleasant and Ro. McKee to Sandy Creek. Elder Stephen I. Chandler, Jno. Stadler and Ziba Rice to Mayo. Elder Richard Hensley and Brethren Steph. Haddock and James D. Chandler to Flat River. Elder Abner Haralson, Wm. C. Morton and Jno. Ro-

berts to Abbots Creek union associations.

14. Brethren appointed to attend Section meetings reported in general satisfactorily.

15. Elder John Stadler and James Wilder appointed to attend a section meeting at Flat River Saturday before 1st Sunday in July next.

16. Elder John Stadler, Ziba Rice and Richard Martin appointed to attend a section meeting at Moons Creek, Saturday before the 3d Sabbath in November next.

17. Elder Stephen Pleasant, Richard Martin and James Wilder, who was appointed a Presbytery to attend at Moons Creek to inquire into the gifts and qualifications of brother Stephen I. Chandler, reported that they had so attended and after examining into his gifts and qualifications had ordained him to the ministry.

18. Elder Stadler, Pleasants and Wilder who were appointed a Presbytery to meet at Harmony to enquire into the propriety of dissolving the church at that place, reported that they had so attended and after enquiring into their situation advise them to continue as they were and still to endeavor to keep up church discipline.

19. Elder Steph. Pleasant, Ziba Rice, Wilder and Stadler appointed a Presbytery to attend at Pleasant Grove, Saturday before 2d Sunday in March next to enquire into the gifts and qualifications of bro. Stephen D. Chandler if they find him so qualified to set him apart to the ministry.

20. It is agreed by the members of this association that they approbate and will observe the appointment made by the Governor of the state of North Carolina of Friday the 24th inst. as a day of fasting, humiliation and prayer.

21. The Committee of finance report the sum of $19 86 received from the churches composing this association.

22. Clerk reports the sum of $29 17½ from last association.

Received from Committee of finance	19 36½
Total	48 54½
Paid for printing 200 copies minutes	$12 60
Clerk's services	7
	19 60
Leaving in his hands	$28 94½

23. Query—what course would be proper for a Church to pursue as to the Licence or Credentials of a preacher excluded from fellowship. Ans.—we think if an excommunicated preacher does not surrender his licence to the church, that the church should demand them, & if he refuses to give them up publish his excommunication in the minutes of the association.

24. Agreed that the Clerk have 300 copies of the minutes printed & distributed agreeable to the sums contributed from each church.

25. Agreed that bro. Abner Haralson write the next circular letter on some subject of his choice.

26 On motion resolved that this association disapprobate all the societies of the day, namely: Bible Societies, Temperance Societies, Tract Societies, Sunday School Societies, Missionary Societies, Baptist Convention, Religious Newspapers, &c.

27. Agreed that the next association be held at Wolf Island church Saturday before the 3rd Lord's day in August 1833—and that Elder Jno. Stadler preach the introductory sermon.

28. The association then adjourned with prayer by Elder James Osborn.

JNO. STADLER, *Moderator.*

J. STANER, *Clerk.*

MINUTES

OF THE

COUNTY-LINE BAPTIST ASSOCIATION,

BEGUN AND HELD AT

LICKFORK MEETING HOUSE, ROCKINGHAM CO., N. C.,

on the 20th, 21st and 22nd days of August, 1842.

MILTON, N. C.

PRINTED BY C. N. B. EVANS, CHRONICLE OFFICE.

1842.

MINUTES.

1. THE Introductory Sermon was delivered by Elder William Burns, from Acts, 7th ch. 34th v., "I have seen," &c.

2. The Association then convened, and after praise and prayer by Eld. S. I Chandeller, proceeded to business.

3. Letters from nineteen churches were received and read, and their standing minuted in the following

TABLE:

(The names of Ordained Preachers in SMALL CAPITALS—Absentees marked thus *)

CHURCHES.	MESSENGERS.	Rec'd by b'ptism	Rec'd by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Number.	Contributions.
Flat River,	John Yarborough, Elijah Obriant, Lewis Daniel,	2	3	1	3	4	3	109	1 50
Ebenezar,	S. I. CHANDLER, Nathaniel Torian, Thomas Owens*	1			1			91	1 50
Upper South Hyco,	ROBT. McKEE, Nicholas Hester, Hasten Blalack,				3	3		138	1 50
Story's Creek,	Major Green, Arthur Brooks, Asa Brooks,		1				2	41	1 00
Camp Creek,	Wm. Vanhook, Jesse P. Parker, Wm. J. Roberts,		3		1	4	1	37	1 00
Mount Zion,	WM. BURNS, WILSON DAVENPORT, DRURY SEAT,			1		1	2	73	1 00
Tar River,	Daniel Dean,	1			1	1	1	29	1 00
Mount Lebanon,	DURHAM HALL, Simpson Latta, Thomas Latta,	1	1			1		18	1 00
Mill,	John Durham,	1			4	4		132	50

Lynches' Creek,	Willis Wells, Rob't Browning,* Richard Hensley,	1				3	71	1	00
Harmony,	Zadock Rice, James Workman, Gabriel Fin,*						11		50
County Line,	Robert Madding, Goodwin Evans, Benjamin Willis,	4	4	3	1	2	77	1	00
Arbour,	John Stadler, James Wilder, Hosea McNeil,	1	1		3	1	100	1	50
Deep Creek,	Federick Wiatt, Stephen Benson, David Perkins,	3					49	1	35
Gilliam's,	B. F. Morton, John Brooks, L. W. Simpson,	1	1				40	1	00
Lick Fork,	Josiah Warmack Mastin Harris, Richard Jones,	5	3			2	115	2	00
Moon's Creek,	Thos. S. Travis, Johnson E. Adkerson Joseph T. Ware,	1			3	1	32	1	00
Pleasant Grove,	Lewis Barten, Ziba Rice, Pharoah Summers,				1	3	34	1	00
Woolf Island,	H. Moore, Rob't Shreeves, Samuel H. Walker.	2	3		1		35	1	00
		24	20	2	16	27	21	1232	21 35

4. Elder John Stadler chosen Moderator.

5. Corresponding brethren, from sister associations, invited to seats—whereupon Elder Artha Eans, Joseph Eans, and C. H. Weatherford from Pig River; Prior Reynolds, G. W. McNeely, and Duke Price, from Mayo; William Welch, from Abott's Creek, Union; George Nance, from Little River; Wm. Hyman, Blunt Cooper, Richard Harrison, and James S. Battle, from Kehukee; and Parham Pucket, from White Oak, took seats. Received a file of Minutes from Contentnea, but no messengers. Received a file of Minutes from Staunton River Association, requesting correspondence, which was granted. Brethren in the Ministry, present, were invited to seats—whereupon Nath'l Norwood, Hezekiah Smith, and James D. Chandler, accepted the invitation.

6. Agreed, that brethren Nath'l Torian, Wm. Hyman, Ertha W. Eans, together with the Moderator and Clerk, be appointed a Committee of Arrangements.

7. Agreed, That brethren Goodwin Evans and James D. Chandler, with the Clerk, be appointed a Committee of Finance.

8. Chose by ballot to preach to-morrow, Lord's day, Elder A. W. Eans, Hyman and Pucket; and Nance, Cooper and Burns, on Monday.

9. Circular letter called for—when brother Bracken failed to prepare one

—Elder J. D. Chandler presented one, which was read and adopted, and ordered to be annexed to these Minutes.

10. Adjourned until Monday, 9 o'clock. Prayer by Elder Stadler.

11. *Sunday Morning*, 21*st*—Met a large and respectable congregation, who were entertained by the following brethren: Elder Hyman opened the services of the day, from ii. Timo. ii. c. xv. verse—"Study to show thyself approved unto God," &c.—Elder Eans followed, "Romans, vi. c., xxi. v. —"But now being made free from sin," &c. Elder Pucket followed, from the 42 ch. and latter clause of the 11v. of Isa, "Let the inhabitants of the Rock sing," &c. Elder Stadler closed the services of the day by singing and prayer.

12. *Monday*, 22*nd*, 9 *o'clock*.—Met according to adjournment. Prayer by Elder Stadler. Messengers' names were called. Rules of Decorum read —and proceeded to business.

13. Committee of Arrangements made their Report, and were discharged.

14. Brethren who were appointed to attend sister Associations, generally attended and reported satisfactorily.

15. Brethren appointed to attend section meetings, all failed—except J. D. Chandler, who attended Deep Creek.

16. Brethren appointed as a presbytery to attend Mount Zion Church, to enquire into the call and qualifications of brethren Wilson, Davenport, and Drury Seat, to the ministry, reported that they attended and found them qualified, and set them, apart, to the work.

17. The Committee of Finance received from the Churches, $21 35

Balance on hand,		12 77½
Aggregate amount		$34 12½
Deduct Clerk's services,	$10 00	
" Printing these Minutes,	19 00	
	$29 00	29 00
Balance on hand,		$5 12½

18. Agreed, That brethren S. I. Chandler, Wilson Deavenport, William Burns, and James Wilder, be appointed a presbytery to attend at Big Meddow's, Chatham county, N. Ca., on Saturday before the 2nd Sunday in April next, to enquire into the propriety of constituting them into a Church.

19. Agreed, That brethren J. Wilder, Wm. Burns, R. Jones, H. M'Neal, and Wilson Davenport, be appointed to attend the Pig River Association; R. Shreeves, J. D. Chandler, and H. Moore, to the Mayo; J. D. Chandler, H. Moore, and S. H. Walker, to the Abott's Creek Union: J. Wilder, D. Hall, and N. Norwood, to Little River; Wm. Burns, and R. Hensley, to Contentnea; John Stadler and J. Wilder, to the Kehukee: J. Wilder, and Wm. Burns, to White Oak; Wm. Burns, W. Davenport, J. Wilder, D. Seat, Josiah Wamack, and Mastin Harris, to Staunton River Associaton.

20. Agreed, That Elder Wm. Burns, S. I. Chandler, and W. Davenport, attend a section meeting at Lickfork Meeting House, Rockingham county, to commence on Friday before the 1st Sunday in June, next; also, S. I. Chandler, J. Stadler, and R. Shreeves, attend a section meeting at County Line Meeting House, Caswell County, to commence Friday before the 4th Sunday in May, next.

21. Agreed, That we have 600 copies of these Minutes printed and distributed, as usual.

22. Agreed, That brother J. S. Brackin, be requested to prepare a Circular Letter for our next Association.

23. Agreed, That our next Association be held with Ebenezar Church, P. C., N. C., to commence Saturday before the third Sunday in August, 1843—and D. Hall requested to preach the Introductory Sermon; and in case of failure, Wilson Davenport.

Adjourned, to time and place. Prayer by Elder Stadler.

JOHN STADLER, *Moderator.*

S. I. CHANDLER, *Clerk.*

CIRCULAR LETTER.

TO the several Churches composing tho County Line Association—and to all who Love our Lord Jesus Christ, in Truth and in Sincerity:

DEAR BRETHREN: As it has long been our custom to address you at the close of our session, on some subject, we will at this time address you, in a short way, on the subject of Brotherly Love.

As Love is the leading peculiar subject of the Gospel, all God's spiritual Children are called 'Children of Love.' Love is a melting passion, sufficient to break the stony heart of a sinner, and thaw every icey feeling in the relentless human breast; love is more then piety, or gratitude, or mere friendship; love cannot exist without an object, and when fixed on its object, it first softens and then unites opposite parties. So all the Lord's people are one in Christ, through love—and by relationship they are his brethern, his spouse, his children; and shall be one with him, as he and the Father are one; for God is Love. From this source springs every religious affection; from this divine principle the Church receives here the happiness of brotherly love; and shall hereafter enjoy more of that love, that is full and perfect as God is—when the love of the father, the love of the son, the love of the holy spirit, and the love of every saint, will unite in one eternal state of of delight and Oneness: because the Lord loves his people, and it is His will that they should always love and enjoy him who is altogether lovely: He manifests His love to them, which is like a mighty ocean, drowns all their sins, and buries all their imperfections. This being the mind of God, towards His children, it is His special command that they should "love one another." This command is to both Preachers and Churches, joyous, when love freely operates—but sometimes becomes a task, from the want of the love of God governing in us, and a due consideration about the duty, necessity, and comforts of love. Furthermore, we believe that every christian, by the constituted laws of his heavenly birth, is attracted to Christ and His Church, which is his body, the fullness of him that filleth all in all; the new believer in Christ, receives the same principles and dispositions as those did who believed before him; for, as face answers to face, in water, so does the heart of man to man; and all feel a particular attachment unto the household of faith, and have a principle implanted within, to love and serve each other, as children of the same family.

Again, this love is the only cement, in the Church, that will keep members united; for, men may exercise all their skill, and talents, to keep Church members united, but all in vain, if love be wanting. How necessary is it, then, that we should possess much of it to keep us well united in Church fellowship. How plain it is that good gifts will not suffice without charity, the more excellent way, out of which no man will go free from sin! It is evident that happiness amongst men only consists in brotherly love. The rule laid down for us to be governed by, in our love to the brethern, is this: "As I have loved you, so ought ye to love one another," (John 13, 34.) It was constant too, for having loved his own that were in the world, "He loved them unto the end," (John 13, 1.) But we will come to notice more particularly the way and manner in which the children of God are to manifest this love to each other: They should consider one another; to provoke unto love, and to good works; and not forsake the assembling of themselves together, as the manner of some is; but exhorting one another; and so much the more, as they see the day approaching, and watch over one another—and endeavor to keep good discipline in the Church, and to manifest a particular regard for their ministering brethren—remembering that it is the love of Christ that constrains them to leave their families to attend to their calls and requests. The Apostle Paul says, thrice in one Chapter, "Obey them that have the rule over you, and submit yourselves: for they watch for your Souls, (mark that word,) as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you," (Hebrews 13, 17.) We find many solemn charges given to the ministers who are spoken of under different epithets in the Scriptures, such as 'Bishops,' 'Elders,' 'Stewards,' 'Watchmen' &c. And now brethern will you consider for a moment how many tedious journeys they travel in order to manifest their love to God and to His people, and frequently meet with scoffs and frowns, instead of approving smiles. And is it not to be feared, that many of our brethern have got into a state of coolness, and become indefferent about attending their Church meetings, and are too apt to let little trifling events keep them at home? Where this is too frequent the case, it is well calculated to throw the minister under temptations, and make him conclude, that his brethern consider his services of so little worth, that it is useless for them to quit their business, to go and hear him, for what benefit they might receive; after having been called upon by them to leave his affairs and family in the hands of Providence, and ride for miles, perhaps over rocks, and hills, to attend to their request, and to manifiest his love to them: Brethern, these things ought not to be; our ministering brethren have business at home that requires their presence and attention as much as any one else; and, it is too apt to be the case, if their business is not attended to, they are counted careless, and indolent, and slightly spoken of —and the circumstances in which they are placed but little considered on, by many. We have but few Ministers amongst us, comparatively speaking; and those few, (the most of them,) are persons of humble circumstances in life, and some of them often afflicted, and, perhaps, but seldom visited by the brethren, to see whether they stand in need of assistance, or the necessaries, or comforts of life—but left to weather it along as they can. Under circumstances like these, they feel cast down, and but little encouragement to try to preach. Brethren, we should endeavor to manifest our love in a better manner. Hear what John says—"Beloved, let us not love in w- and in tongue, but in deed and in truth." That is, let us make our l-

manifest by our works. Have another text—"Whoso hath this worlds good s and seeth his brother have needs, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" These things are acknowledged by all to be right; but the question is, are these things attended to? The cry may be by every one, "I can't spare time to attend to these things!" Brethren, will you call back and remember the time when you felt poor, and wretched, ruined, and lost, and would have given all you possessed, and every thing else besides, for an interest in a Saviour's blood, and concluded that your case was unalterable, but in a time unexpected, Jesus made himself known to you as one altogether lovely, the chiefest among ten thousand? *Then*, you would have gone any distance to hear of the goodness of God, and talk of his power; but since that time you have perhaps forgotten, in a measure, that love which was inexpressible and full of glory, and let the world and its affairs get too much the uppermost seat in your minds, which makes us forgetful of our duty to God, and to each other. And now brethren, in conclusion, we would admonish you to think on these things: and when you feel cold and dull, and lifeless, in matters of religion, think of what you have felt in days that are past, and endeavor to try to live in the discharge of your duty; and manifest your love to your brethren, by visiting them in affliction, and administering to their necessities: and by bearing with their weakness and infirmities, and by meeting with them in conference, to set in order the things that are wanting: And let your Ministering brethern know that you love and respect them, by attending their oppointments, and administering to their wants, and necessities, and let not one wait for another, nor one be fearful of doing more than another—but endeavor to give them all the encouragement you can, and remove every encumberance, as much as possible; so that they may have nothing to discourage them or embarrass their minds, and becloud their ideas—for, after all this is done, they have enough to encounter with. And let love be without dissimulation—abhor that which is evil—cleave to that which is good—be kind—affectionate one to another in brotherly love—in honor, prefering one another—not slothful in business—but fervent in spirit, serving the Lord—and may the blessings of God rest upon us—may He keep us humble—and may brotherly love continue, is our sincere prayer.